



66W

ALLEN COUNTY PUBLIC LIBRARY



3 1833 02673 5636

Copy

Gc 974.702 Ut3j

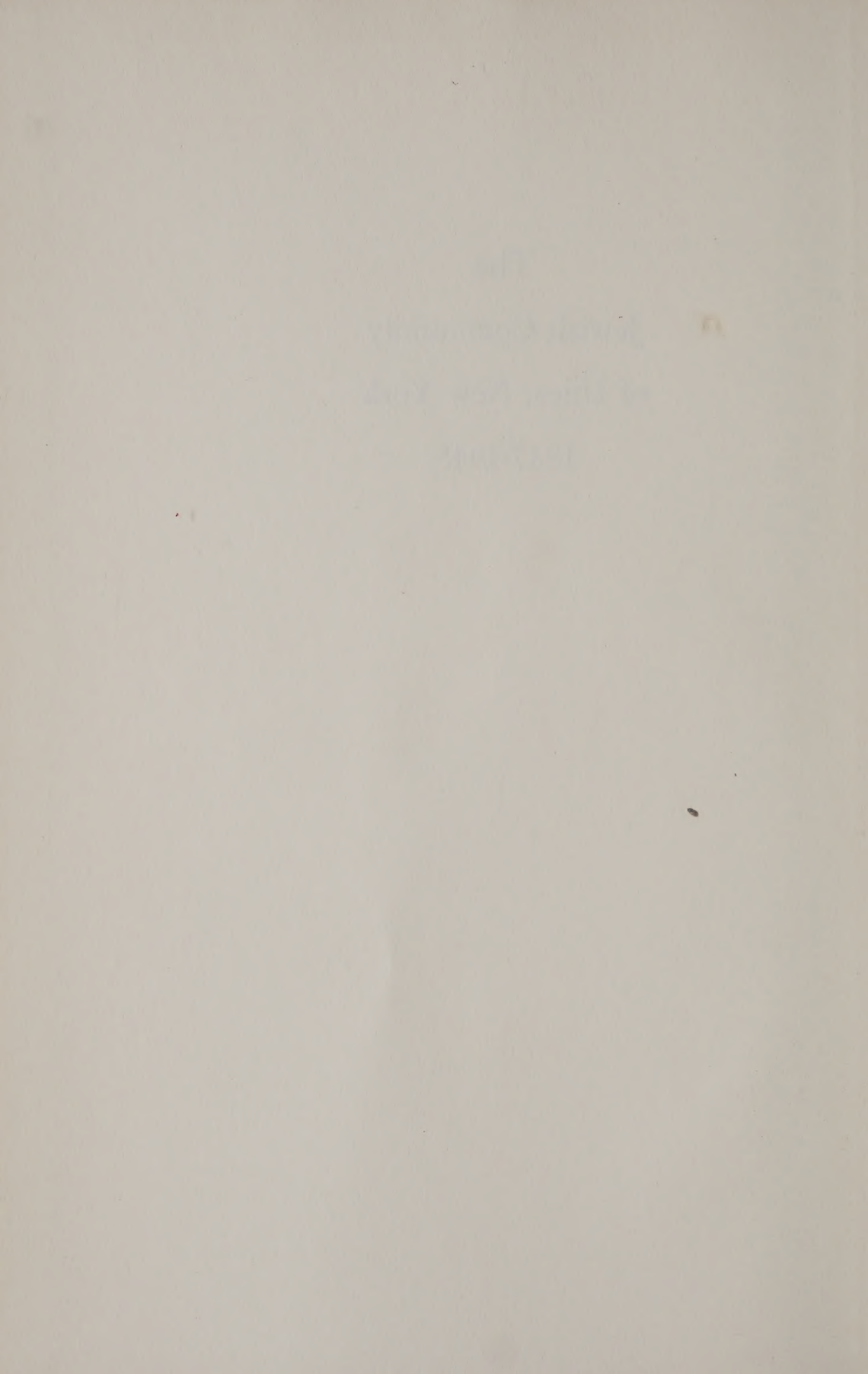
Kohn, Solomon Joshua, 1899-

The Jewish community of

Utica, New York, 1847-1948

✓

The
Jewish Community
of Utica, New York
1847-1948



AMERICAN JEWISH COMMUNAL HISTORIES, NO. 2

S. JOSHUA KOHN

The
Jewish Community
of Utica, New York
1847-1948



New York • 1959

AMERICAN JEWISH HISTORICAL SOCIETY

© Copyright 1959
American Jewish Historical Society

Allen County Public Library
900 Webster Street
PO Box 2270
Fort Wayne, IN 46801-2270

Library of Congress Catalog Card Number: 59-7832

DESIGNED BY HARVEY SATENSTEIN
*Manufactured in the United States of America by
Book Craftsmen Associates, Inc., New York*

DEDICATED

TO

PRIVA

AND TO

OZER AND BELLA KOHN ז"ל

ISRAEL AND ESTHER KONOVITZ ז"ל

FOREWORD

AMERICAN JEWRY is today the largest Jewry in the world. The main stream of Jewish life and history has crossed the Atlantic and flows now across this continent. It is imperative, therefore, that a history of this new Jewish center be written. To be sure, several attempts have already been made in this direction, but few, if any, of them are based on careful studies of the various communities which underpin our larger national communal structure. No one can write an adequate history of the American Jew—*from above*. Such a history must be built up from the bottom—brick by brick and piece by piece. That can be done only where there is a monographic literature. The annals of American Jews by states can be counted on the fingers of one hand; the community accounts—those of scientific calibre—on the fingers of two hands. Thus it is obvious that we must have town histories, for we are a town group. There must be a rehearsal of our lives in the metropolises and the hamlets and in the Middletowns; narratives of how we have toiled and built in New England, on the Atlantic littoral, in the Middle West, in the South, in the far reaches of the Mississippi Valley, on the desolate plains of the Southwest, and on the rugged shores of the Pacific Coast. Each area and each age has a story all its own. Only when there is an adequate monographic literature will we begin to command the material that will make possible the writing of an accurate, scientific history of American Jewry.

Every American Jewish community is, in a sense, a microcosm of the whole, the larger American Jewish whole. Every Jewish community must have its origins, its first mutual-aid or synagogal group, its pioneers huddling together for help and comfort. Groping their way out of those humble beginnings, our immigrant fathers built a life of their own, a life that involved a rapidly expanding network of religious, social, cultural, welfare, and civic-defense agencies. As part of the larger community, whose ways and habits they eagerly embraced, they engaged in a variety of

economic pursuits, and before many decades had passed they integrated themselves into the political life of their neighbors and fellow-citizens.

Thus our history in this land must begin with the history of a town—my town, your town, Cincinnati or Boston—or Utica. That is why this book has been written, and that is why it is important. Here is the story from which history will be written. Here are the facts—not intuitive a priori deductions. Here is a solid foundation stone for the new American Jewish historiography. For what Rabbi Kohn has done we are grateful, and we express the hope that his book will meet with a welcome reception, that it will encourage others to undertake the laborious task of writing the story of their own towns and their own communities. We salute men like Doctor Kohn who are levelling a highway in the desert of history.

JACOB R. MARCUS
President,
American Jewish Historical Society

*Hebrew Union College—
Jewish Institute of Religion
Cincinnati, Ohio*

INTRODUCTORY NOTE

INCREASINGLY, important contributions are being written to add to the growing literature of local histories. Such a welcome addition is this work by Rabbi S. Joshua Kohn.

He has written a significant history of the origins of the Jewish people in Utica—significant because the account which evolves is probably universally true of the development of Jewish culture in other American cities of the early nineteenth century. Another fact that makes this particular history of enduring value is, that it presents a thorough history of one facet in the total story of the growth of Utica without which a complete history of the city would not be possible. The fabric of what Utica is to-day is due in great measure to the contributions of all the ethnic groups that came to the emerging city to make a home. Among these groups a few Jewish families arrived to stay and have thereby contributed greatly to the culture and the tradition of the community. The growth of the religious life, the development of the education for Jewish children, the emerging concern for the poor and the arrangements for the fraternal and social life are nicely delineated. Names of those Jewish leaders who were instrumental in creating these institutions and organizations as well as those who have continued the leadership are perpetuated in the telling of the story.

The author has delved carefully into primary sources and has captured from those whose memory of the Jewish people in Utica goes back many years, valuable information that might have been lost except for Rabbi Kohn's interest and understanding. Due to this attention to and gathering of details from many resources the book will be very useful as a treasure house of information regarding Jewish people in Utica. As such it will be a fount of information and inspiration for future writers and historians.

Written as it is with a knowledge of the flow of history, interest is heightened by reference in many instances to events of national

and world wide import that had an influence on the local situation. This is a fine study of the history of a particular group at the local level but so well developed and integrated with the stream of history that it adds substantially to the whole field of American cultural and historical development.

ALICE CYNTHIA DODGE

President, Oneida Historical Society

PREFACE

THIS BOOK IS THE OUTGROWTH of an article which I was asked to write in connection with Utica's Centennial Celebration in 1932. In the search for information I could find only a few scattered facts and I took the advice of Edward D. Coleman, the late Librarian of the American Jewish Historical Society, to dig out the facts. I was fortunate in having known some of the Jewish residents who were born in Utica or came as children in the late 1840's and early 1850's. They knew the names of the early settlers and valuable first-hand knowledge. My suggestion that Utica Jewry celebrate the centennial of Jewish communal life in 1948 encouraged the enlargement of the original manuscript. Though the community was favorable to the idea, the celebration was never held. However, the Tercentenary Celebration of Jewish life in America stimulated the completion of this book.

I have one apology to make for writing this book. It is because I played a part in the history of the community. I would have wished someone else had written the history. However, the book was read and studied by a committee appointed by the Jewish Community Council, who were eye-witnesses and participants in the same events, and they have not found the writer's part out of focus.

I wish to acknowledge my sincere indebtedness to the Utica Public Library; to Miss Alice Dodge, the Librarian, and especially to Mrs. Robert G. Taylor, the reference librarian; to the Savings Bank of Utica, and to Miss Ruth W. Auert for permission to use the Bank's original records; to the Oneida Historical Society; to the libraries of the Jewish Theological Seminary of America, the Hebrew Union College, the Jewish Division of the New York Public Library and the Dropsie College for Hebrew and Cognate Learning.

Grateful thanks are due to the following individuals: Julius Tumposky who supplied information that could not be found

anywhere but in his retentive memory; Julius Rothstein and Mrs. Barney Krohn, who remembered the days forgotten; Mrs. Moses J. Goldbas for making accessible to me the valuable minutes of the Ladies Hebrew Aid Society; Miss Sylvia Jacobson, secretary of Temple Beth El, and Temple Beth El itself for the use of its careful records and minutes; Congregation House of Jacob for permission to consult its constitution and early minutes—interesting and important historic documents; Mrs. Charles T. Sitrin who helped in some of the research work and Ralph L. Krohn and Morris Rosen who verified many references.

Tribute must be paid to my secretary of Adath Israel Congregation, Mrs. David Weisberg, for her endless hours of work; my son, Ezra, for his many valuable suggestions; and Harold J. Jonas, Coordinator of the Social Science Division, Orange County Community College, State University of New York, Middletown, N. Y., for reading the manuscript and giving his keen and incisive criticism.

The Jewish Community Council deserves credit for sponsoring the publication of this volume. The information and knowledge of how a small Jewish community lived and prospered may be of great value to the future historian who will some day write an adequate history of our people in the United States.

I am deeply indebted to Dr. Bertram W. Korn, eminent historian, whose valuable suggestions and warm commendation have encouraged the publication of this manuscript.

My final and sincere tribute I wish to pay to Rabbi Isidore S. Meyer, Librarian-Editor of the American Jewish Historical Society. His vast erudition in American Jewish history, and his expert criticism, corrections and encouragement are responsible in a great measure for this book.

S. JOSHUA KOHN

CONTENTS

FOREWORD, by Jacob R. Marcus	vii
PREFACE	xi
CHAPTER I LOOKING FOR ROOTS	
Introduction	3
The Beginning	6
Early Jewish Settlers, 1847-1870	9
Economic Status of Pioneer Jews	15
Internal Life	17
CHAPTER II IMMIGRATION AND ADJUSTMENT: 1871-1920	
Establishment of the community	21
The Synagogues	23
Congregation House of Jacob	23
The Dedication	27
Congregation House of Israel	32
Temple Beth El	35
Congregation Beth El	37
Other Orthodox Synagogues	39
Fraternal Lodges, Cultural, Labor, Youth and Welfare Organizations	40
CHAPTER III BUILDING NEW FOUNDATIONS	
The Impact of Americanization	57
New Fraternal Organizations	58
The Harmony Club	59
The Conservative Movement	59
Temple Beth El	59
Communal Relationship	68
The Sisterhood	72
The Men's Club	72
Temple Beth El's Role	74
CHAPTER IV THE JEWISH COMMUNITY COUNCIL	
Attempts at National Organization	78
The Plan of the Jewish Community Council	82
The Nazi Problem	87

Formation of the Jewish Community Council	93
Coordinating Jewish Life	95
Save the Youth	100
Reorganization	104
CHAPTER V WORLD WAR II	
War Activities	108
War's End	110
CHAPTER VI THE STORY OF JEWISH EDUCATION	
Early Jewish Education	112
The Hebrew Free School	114
Attempts at Modernization	116
CHAPTER VII PHILANTHROPY AND JEWISH SOCIAL SERVICE	
The Synagogue and Social Service	122
The Federation of Jewish Social Service	123
The Bikkur Holim Society	124
War Relief	125
United Palestine Appeal	131
United Jewish Appeal	132
CHAPTER VIII INTEGRATION WITHIN THE COMMUNITY	
In the Economic Field	134
In the Professions	136
In Communal Activities	137
In Politics	139
In the Armed Services	139
CHAPTER IX ZIONISM	
Mizrachi	142
Young Judea	143
Hadassah	144
Zionist Organization of America—Utica District	144
CHAPTER X NEW VISTAS	
Expansion of the Jewish Council	145
Community Activities Committee	146
Democratization of the Jewish Community Council	147
New Synagogues	148
Postscript	149
INDEX	201

LIST OF TABLES VIII THROUGH XXXIX*

	PAGE
<i>Table VIII:</i> STATISTICAL REPORT OF JEWISH CONGREGATIONS OF U. S. TO BOARD OF DELEGATES, (1860-1861)	157
<i>Table IX:</i> JEWISH DEPOSITORS IN THE SAVINGS BANK OF UTICA, (1847-1855)	158
<i>Table X:</i> COMPILATION OF JEWISH DATA FROM UTICA CITY DIRECTORIES, (1849-1871)	160
<i>Table XI:</i> NAMES AND OCCUPATIONS OF JEWS IN UTICA CITY DIRECTORIES, (1849-1871)	161
<i>Table XII:</i> UTICA LODGE, No. 103, INDEPENDENT ORDER SONS OF BENJAMIN: OFFICERS	168
<i>Table XIII:</i> AARON HIRSCH LODGE, No. 35, ORDER BRITH ABRAHAM: OFFICERS	168
<i>Table XIV:</i> UTICA CITY LODGE, No. 459, INDEPENDENT ORDER B'NAI BRITH: OFFICERS	168
<i>Table XV:</i> BARUCH SPINOZA LODGE, No. 208, INDEPENDENT ORDER BRITH ABRAHAM: OFFICERS	169
<i>Table XVI:</i> FORT SCHUYLER, LODGE, No. 254, I.O.B.A.: OFFICERS	170
<i>Table XVII:</i> ONEIDA LODGE, No. 228, ORDER BRITH ABRAHAM: OFFICERS	171
<i>Table XVIII:</i> ROSCOE CONKLING LODGE, No. 364, INDEPENDENT ORDER BRITH ABRAHAM: OFFICERS	172
<i>Table XIX:</i> PRIDE OF ISRAEL LODGE, No. 215, INDEPENDENT ORDER BRITH SHOLOM: OFFICERS	172
<i>Table XX:</i> ACHNOSAS ORCHIM (HEBREW AID SOCIETY): OFFICERS	172
<i>Table XXI:</i> DATA ON PHILANTHROPIC CAMPAIGNS	173
<i>Table XXII:</i> JEWISH COMMUNITY COUNCIL BUDGETS, 1933-1957.	175
<i>Table XXIII:</i> JEWISH COMMUNITY COUNCIL OFFICERS, 1933-1958.	176
<i>Table XXIV:</i> WORLD WAR I SERVICE RECORD	178

<i>Table XXV:</i>	POLITICAL OFFICES HELD BY JEWS OF UTICA, 1904-1958	179
<i>Table XXVI:</i>	FUNCTIONARIES AND OFFICERS OF CONGREGATION HOUSE OF JACOB	181
<i>Table XXVII:</i>	FUNCTIONARIES AND OFFICERS OF CONGREGATION HOUSE OF ISRAEL	182
<i>Table XXVIII:</i>	FUNCTIONARIES AND OFFICERS OF CONGREGATION HOUSE OF DAVID AND TIFERETH ZVI	183
<i>Table XXIX:</i>	FUNCTIONARIES AND OFFICERS OF CONGREGATION TEMPLE BETH EL	184
<i>Table XXX:</i>	FUNCTIONARIES AND OFFICERS OF CONGREGATION SHAAREI TEFILLAH	186
<i>Table XXXI:</i>	FUNCTIONARIES AND OFFICERS OF CONGREGATION TEMPLE EMANU-EL	187
<i>Table XXXII:</i>	PRESIDENTS OF THE UTICA SECTION OF THE NATIONAL COUNCIL OF JEWISH WOMEN	188
<i>Table XXXIII:</i>	PRESIDENTS OF FEDERATION OF JEWISH SOCIAL SERVICE	188
<i>Table XXXIV:</i>	PRESIDENTS OF MEN'S CLUB OF TEMPLE BETH EL ..	189
<i>Table XXXV:</i>	PRESIDENTS OF SISTERHOOD OF TEMPLE BETH EL ..	189
<i>Table XXXVI:</i>	PRESIDENTS OF UTICA CHAPTER OF HADASSAH AND JUNIOR HADASSAH AND BUSINESS AND PROFESSIONAL GROUP	190
<i>Table XXXVII:</i>	PRESIDENTS OF UTICA DISTRICT OF THE ZIONIST OR- GANIZATION OF AMERICA	191
<i>Table XXXVIII:</i>	OFFICERS OF THE HEBREW FREE SCHOOL (TALMUD TORAH) AND THE MODERN HEBREW SCHOOL	192
<i>Table XXXIX:</i>	JEWISH EDUCATION STATISTICS	193

* Tables I through VII appear, respectively, in text, *supra*, pp. 16, 41, 54, 55, 130-131, 136 and 137.

ABBREVIATIONS USED IN NOTES

AI	<i>The American Israelite</i>
AJA	<i>American Jewish Archives</i>
AJYB	<i>American Jewish Year Book</i>
BDCC	Book of Deeds, Oneida County
JCN	<i>Jewish Community News</i>
JCSS	<i>Jewish Community Self-Study</i>
JDC	Joint Distribution Committee
JE	<i>Jewish Exponent</i>
JL	<i>Jewish Ledger</i>
JM	<i>Jewish Messenger</i>
JSS	<i>Jewish Social Studies</i>
Occ	<i>The Occident</i>
MJCC	Minutes of Jewish Community Council
PAJHS	<i>Publications of American Jewish Historical Society</i>
RAOC	Religious Associations, Oneida County
TBEB	<i>Temple Beth El Bulletin</i>
UCD	<i>Utica City Directory</i>
UDP	<i>Utica Daily Press</i>
UJE	<i>The Universal Jewish Encyclopedia</i>
UMH	<i>Utica Morning Herald</i>
UOD	<i>Utica Observer-Dispatch</i>
USG	<i>Utica Saturday Globe</i>
UT	<i>Utica Tribune</i>
UWH	<i>Utica Weekly Herald</i>

The
Jewish Community
of Utica, New York
1847-1948

I

Looking for Roots

INTRODUCTION

UTICA WAS FIRST SETTLED in 1786. It was incorporated as a village on April 3, 1798, and known as "Old Fort Schuyler." In 1832, when the population numbered 9,393, Utica became a city. Its growth was steady and by 1932, when Utica celebrated its Centennial, it counted 103,240 inhabitants.¹

The Jewish population numbered 140 in 1850;² was estimated at 1,600 in 1917;³ reached 2,517 in the 1920 national census⁴ and 2,750 in the Jewish Community census of 1933. The *Jewish Self-Study* census of 1946 showed a Jewish population of 3,024⁵ in a total population of 110,000.⁶

Utica is located in the Mohawk Valley in the central part of the state of New York. For a long time Utica was a one-industry town, "a textile town," and the community depended economically upon the prosperity of the textile mills. During the depression, in the early 1930's, some of the mills moved to the South. Others followed later. The average earned dollar income in Utica during the 1930's ranked low in comparison with neighboring cities because the factories employed mostly unskilled labor and had en-

¹ *Utica's Centennial Banquet* [pamphlet], March 1, 1932, and *Utica City Directory* [= UCD] for corresponding years.

² *Publications of the American Jewish Historical Society* [= PAJHS], vol. XXIX (1925), p. 135. See Table VIII, *infra*, p. 157.

³ *American Jewish Year Book* [= AJYB], vol. XXVII (1925-1926), p. 387.

⁴ *Ibid.*, vol. XXVIII (1926-1927), p. 403.

⁵ *Jewish Community Self-Study of Utica, N. Y. 1948* [= JCSS] (mimeographed), p. 8.

⁶ UCD, 1946.

couraged foreigners to come to work for low wages. This situation accounted for the static, economic position of the city. A change came about after the introduction of the National Recovery Act and especially with the advent of World War II.⁷ Since then Utica's industries have become more diversified and the economic situation has improved considerably.

Utica's cultural horizon was broadened measurably with the opening of the Munson-Williams-Proctor Institute in 1935⁸ and the extension courses conducted by Syracuse University for ten years, which resulted in the establishment of Utica College of Syracuse University in 1946.

The Jewish pioneers who came to Utica from 1847 to 1870 were practically all peddlers. The immigration that followed from 1871 to 1914 included a considerable number of manual workers. Many of the early peddlers became retail merchants and some branched out into the wholesale trade. Later many of the American-born generation turned to the professions, especially after World War I. Thereafter, they began taking an increasing part in the cultural and political life of the community. The practical stoppage of immigration to the United States after 1920 led to a sharp decrease in the Jewish working class.

The Jewish community continued its life in the Orthodox, traditional manner. The Reform movement hardly caused a ripple over the even tenor of their religious life. The Conservative movement made inroads as early as 1909 and it became the dominant movement beginning with the 1920's. Reform was finally established in 1948.

The organization of the Jewish Community Council in 1933 helped to unify the Jewish community. It brought clearer understanding of national and international Jewish problems to the Jewish people and also created greater harmony within the community. It developed the democratic pattern of organizational and individual

⁷ *State of New York—Department of Labor, Special Bulletin, no. 226: Handbook of New York Labor Statistics 1948*, Table D4, pp. 84-88; cf. JCSS, p. 8, which states:

In 1940, the average yearly wage of the plant worker was \$900 as against a (New York) State average of \$1,200. This is accounted for on the basis of the large percentage of women workers employed in the mills.

⁸ *Munson-Williams-Proctor Institute Year Book 1941* (Utica, N. Y., 1941).

representation that has become a prototype for many Jewish Community Councils. As far as known, Utica organized one of the earliest Jewish Community Councils (if not the first one that followed the Kehillah [1908-1922] of New York City) which still functions in a democratic representational set-up as the authoritative spokesman and guide for Jewish community affairs.

The rise of Hitler to power in 1933 engulfed Utica Jewry in a running battle with the Nazi anti-Semitic propaganda. The Jewish Community Council created unity among the diverse opinions as to the best methods of combatting Hitlerism. It is noteworthy to record that Americans imbued with the democratic ideals helped to stem the tide of racial hatred. The story is told here in detail because the pattern of racial or religious intolerance is a renewable one, as is evidenced today by the Arab propaganda machine.

Zionism to most Utica Jews was a religious dream. They believed in the religious philosophy of Zionism and followed Aḥad Ha-Am's philosophy of cultural Zionism and Theodore Herzl's political ideal of a Jewish national state. The Nazi persecutions and the sufferings of the Jews during World War II catapulted the State of Israel into being. Utica Jewry played its role in the Zionist movement and was in turn greatly influenced by these events. Its part is recorded here.

Jewish life cannot be separated from its desire for Jewish education for young and old, from its philanthropic, social and religious activity and the institutions it created in order to preserve Jews and Judaism. A history of a community must perforce give such an account. Similarly, Jewish life cannot be divorced from the American environment and is intertwined with the American scene. The part that the Jews of Utica played in the social, cultural, religious, economic and political life of the community is here delineated mainly in a thematic approach because it gives a clearer picture of the community.

This is the story of Utica Jewry from 1847 to 1948. Only some pertinent data have been brought up-to-date in order to complete the picture but not its interpretation. This is the account of an ordinary, small community that preserved its Jewish way of life. It may be unspectacular but is, nevertheless, interesting. It is the normal development—the building of synagogues, Hebrew schools,

philanthropic societies, lodges and a self-regulating Jewish Community Council that gives the Jewish community its strength to survive in the midst of an alien environment and to adjust itself harmoniously to a new culture. Utica is one of many Jewish communities in our land that has absorbed the new culture and combined it satisfactorily with its own religious civilization. World War II affected Jewish life with its great tragedies and its heroism. The year 1948 witnessed the establishment of Israel, a turning point in Jewish life. The Jewish community of Utica now possesses all the necessary organizations, the will to live and the desire to become Jewishly creative.

The French Revolution in 1789 proclaimed liberty, fraternity and equality to the people of France and opened the door for these ideals to the Jews of France and Europe. It breached the ghetto walls and slowly the Jews of Europe began emerging into a new world. To the Jews of Central and Eastern Europe the emerging political rights did not keep pace with economic opportunities nor with religious tolerance. Though there were no actual ghetto walls in Eastern Europe, ghetto life continued to exist. The large increase of Jewish population in Eastern Europe was bursting the limited bounds of economic opportunity and there was a westward movement toward liberated countries and to the new-born democracy—America. At first only a few intrepid souls dared the journey from the German states, Poland or Russia. It was a difficult journey across Europe to a port in Germany, France or Holland and a more difficult voyage of about forty days across the Atlantic. But they persevered and they came. They wanted religious freedom—freedom to be Jews without restrictions, freedom to earn a living and freedom to give educational opportunities to their children. They came out of the ghetto, unprepared to earn a living as farmers or as handicraftsmen. But they were willing to suffer and work hard at whatever would give them a living immediately—peddling in an unknown land among people who spoke a strange language.

THE BEGINNING

When did the first Jew come to Utica? It is difficult to give an exact answer. We do know that the people of Utica were inter-

ested in news about Jews in the first quarter of the nineteenth century. In 1825, the *Utica Sentinel and Gazette*, quoting the *New York Evening Post* announced the forthcoming laying of the cornerstone of the Hebrew City of Ararat on Grand Island in the Niagara River by Mordecai Manuel Noah.

GRAND ISLAND: We learn that the cornerstone of the Hebrew City of Ararat will be laid at Grand Island about the 15th or 18th inst. with masonic and military ceremonies. The city will be erected facing the mouth of the Grand Canal; a ferry being authorized by law from Tonawanta [Tonawanda] to Grand Island, will facilitate the intercourse.⁹

Twelve days after the dedication, the *Utica Sentinel and Gazette* published a digest of Noah's dedicatory address in which he expressed his reasons for founding the Jewish settlement. This description was extracted from the *Buffalo Patriot*.¹⁰

At least one unidentifiable Utican, Erasmus H. Simon, was interested and so favorably impressed with Noah's visionary experiment that he not only commended Noah but offered his services. This we learn from Noah's letter of reply which has recently come to light and in which he decries the prejudice and suspicion which others have cast upon him. He emphasizes that his motives are genuine and that his hopes are high for the future success of his experiment. Noah wrote as follows:

TO—ERASMUS H. SIMON ESQ., Utica NY

New York 22 October 1825

Dear Sirs:

Your favour from Utica has been duly received,—and for the oblidging [*sic!*] terms in which you are pleased to approve my recent measures towards our proscribed & unhappy bretheren [*sic!*] I pray you accept my thanks.—I did not venture on this bold & novel project, without anticipating all that prejudice, suspicion, doubt, ill will & superstition would say; the experience which public life has afforded, warned me of all the obstacles which I should encounter, in the successful completion of the great object in view.—Looking upon these things with the coldness of a Philosopher, & not with the fretful impatience of a visionary enthusiast, I have deliberately acted & stand as the poineer [*sic!*] of the great work, leaving others to complete it, & reap their share of honor

⁹ *Utica Sentinel and Gazette*, Sept. 6, 1825.

¹⁰ *Ibid.*, Sept. 27, 1825.

& glory, contenting myself with the assurance, that this is the country which the Almighty has blessed, & in which Israel & Judah may repose in safety & Happiness. When sneers & mockery shall have had their day, when the presence of many Jewish emigrants in this country shall dissipate all doubts, then my motives & objects will have been duly estimated & rewarded in the only way I aspire to, with public approbation.—I feel happy to perceive that you concur with me in opinion, that the aborigines of America, are the descendants of our lost tribes. You may not be apprised of the fact, that Manasseh ben Israel wrote a work 200 years ago, attempting to shew that they are the remnant of the lost tribes, relying upon facts produced to him by the first voyagers to Mexico.—[James] Adair¹¹ & [Elias] Budinot [*sic!*]¹² have both written interesting works on the subject, & Sir Alexander MacKenzie [*sic!*]¹³ in his travels on the North West Coast affirms, that the Indians near the Copper Islands preserve the right [*sic!*] of Circumcision. Your intentions of residing amongst them and endeavouring to soften & humanise them, is honorable to your feelings & creditable to your principles.—I shall not fail in the project I have undertaken, & shall settle a small congregation on Grand Island, from which tender plant may in time spring up a goodly & flourishing tree.

I ask no recognition of power, no submission to authority, but such as honor, conscience & good faith shall warrant. Wishing you success in every effort which may tend to confirm & perpetuate a belief in the unity & omnipotence of our ever living God, & in extending the happiness of all mankind,

I remain
Respectfully & truly
Your friend & well wisher
M. M. NOAH

¹¹ James Adair (1709-1783), American Indian trader, was the author of *The History of the American Indian* (London, England, 1775).

¹² Elias Boudinot (1740-1821), Revolutionary patriot and statesman from Princeton, New Jersey, in his will, in 1821, left a tract of land in Warren County, Pennsylvania, for the settlement of poor European Jews in order to ameliorate their condition. His purpose was to "evangelize" them but this effort was fruitless. The land was sold and the money was turned over to the American Society for Meliorating the Condition of the Jews and to the converted Jew, Joseph S. C. Frey, who was a missionary in New York City. See Elias Boudinot, *The Last Will and Testament* (Trenton, N. J., 1854), p. 11; Lee M. Friedman, *The American Society for Meliorating the Condition of the Jews and Joseph S. C. Frey Its Missionary* [pamphlet], (Boston, 1925); Robert Gordis, "Mordecai Manuel Noah: A Centenary Evaluation, *PAJHS*, vol. XLIII, no. 3 (March, 1954), pp. 170-191.

¹³ Sir Alexander MacKenzie (1763-1820), Canadian explorer.

By the mail I send you two or three papers, should I pass through Utica I shall call & see you.¹⁴

The newspaper quotations and Noah's letter indicate that some people in Utica were interested in the problem of the Jewish people. Were there any Jews in Utica at that time? The earliest record of any Jew having visited Utica is that of the famous Philadelphian, Rebecca Gratz, who passed through Utica in 1837, on her way to the Falls of Trenton, New York. Trenton Falls, as it is called today, is only about seventeen miles from Utica and was a popular and beautiful vacation spot in those days and until recently.¹⁵

THE EARLY JEWISH SETTLERS, 1847-1870

According to available records, Abraham Cohen was the first Jew to settle in Utica. He opened a savings account, registered as number 1406, in the Savings Bank of Utica, which showed that a deposit of \$200.00 had been made there on October 15, 1847.¹⁶ He came from New York City and is described as a "traveling merchant, a Jew, 43."¹⁷ In 1848, his account showed a total balance of \$818.21. Cohen was born in Poland in 1804, and came to the United States with his wife Anna, nine years his junior, and with his daughter, Fanny and a son, Charles. A daughter, Julia, was born in August, 1849.¹⁸ Julia was married to Louis Winebergh, a peddler, in 1869.¹⁹ She lived in Utica all her life and died in 1937.

Another pioneer Jewish family that settled in Utica around 1848 was that of Lewis Hart, who was born in Poland in 1810. His wife, Carolin, was born in France in 1811 and they were blessed with a son, Saul, in December, 1849.²⁰ Other pioneers were: Moses Sedliff, Lewis Sedliff, Israel Oldsten, Moses Oldsten, Moses Coen, Sara Coen, Moses Sharon and Lewis Tapor. All the men were peddlers

¹⁴ The original letter is owned by Justin G. Turner of Los Angeles, California, and through his courtesy, the text is reproduced here.

¹⁵ David Philipson, *Letters of Rebecca Gratz* (Philadelphia, 1929), p. 242.

¹⁶ First Ledger, Savings Bank of Utica, 1839-1855.

¹⁷ First Index, Savings Bank of Utica, 1839-1855.

¹⁸ Federal Census of Oneida County, Utica, enumerated July 30, 1850.

¹⁹ See original *Ketubah* in the Oneida Historical Society.

²⁰ Federal Census of Oneida County, Utica, enumerated July 22, 1850.

and all came from Poland except Tapor, who was born in Germany.²⁴

Lewis and Aaron Hershfield also came from Poland and they opened a store of "fancy and staple dry goods, jewelry, etc." at 168 Genesee St. Solomon Kaliske operated the "new Boston clothing store" at 27 Genesee Street. Several Cohens and Harris Hershfield were dry goods and jewelry peddlers. Lazarus Cohen tried peddling from 1848 to 1852, then opened a grocery store in 1853 at his home, 19 Charlotte Street, and continued in the grocery business until his death in 1857 when his wife, Eliza, took over.²² Nathan Zemansky, born in Germany, a brother-in-law of the Hershfields, started as a peddler in 1850, then branched into "dry goods, notions and jewelry" at 138 Genesee Street.²³ He became wealthy and returned to New York City in 1861. His son, Dr. A. Philip Zemansky, born in Utica in 1851, was a prominent physician in New York City where he died in 1932.²⁴

Moses Holstein, who in the Index of the Savings Bank of Utica is described as having a "jew face," and Jacob Krohn started as peddlers and their descendants have lived in Utica during the last one hundred years. Leopold Warner and Joseph Warner were capmakers and then cap manufacturers in 1850-1854. In 1854-1855, Joseph Warner kept a clothing store and then the Warners moved to Buffalo.²⁵ Others who came in the late 1840's were Harris Cohen, Marcus Lizer and Leopold Elsner.

The first Index and the first two Ledgers of the Savings Bank of Utica carry the following names between 1847 and 1855:

BENJAMIN F. BARKER	LEAH COHEN
ISRAEL BARKER	LEWIS COHEN
ABRAHAM COHEN	ROSELIA COHEN
HARRIS COHEN	SIMON M. COHEN
HARRIS COHEN	LEVI EDELHOFF
LAZARUS COHEN	LEOPOLD ELSNER

²¹ *Ibid.*, enumerated July 30, 1850.

²² *UCD*, 1857-1858.

²³ The Federal Census of Oneida County, Utica 1850, lists him as "Naten Zemunska 20 m Pedler, Germany."

²⁴ Letter of Mrs. Philip (Bessie C.) Zemansky to the author, Nov. 20, 1932.

²⁵ Information supplied by Jacob J. Simons in 1932. The original spelling of Warner was Werner.

MORRIS GOREDMAN
 DAVID HALENDUSKY
 AHRN HERSHFIELD
 MOSES HOLSTEIN
 SAMUEL ISAACS
 JACOB KROHN
 JOSEPH LEVEY
 MARCUS LEWINSON
 MARCUS LIZER
 HEIMAN ROSENBERG
 MOSES ROSENBERG
 SARAH ROSENBERG
 SIMON ROSENBERG
 ELIAS ROSENDOL
 ISAAC ROSENTHAL

ISADORE ROSENTHAL
 I. P. ROSENTHALL
 M. G. ROSENTOL
 BARRON SEMANSKY
 REBECCA SEMANSKY
 WOLF SILVERSTINE
 WILLIAM SILVERSTONE
 MEYER SMITH
 PHILIP STERNE
 JACOB VISEBERG
 GEORGE WERKMAN
 HARRIS ZACHARIAS
 ELIZABETH ZACHARIAS
 NATHAN ZEMANSKY
 WARNER BROTHERS

All the Jews, wherever their origin is indicated, came from Poland. The exception is the Zacharias family whose German passport comes from the *Königlich Preussische Staaten* and shows Wyshten as its birthplace. Schmul Leib Zacharias, thirty-five years old, came to Utica in 1855 with his wife, Esther, and three sons—Yankel, four years old; Moses, three years old and Hirsch, one-half year old.²⁶ He changed his name to Samuel L. Simons.²⁷ Moses and Harry (Hirsch) both died in 1869. Besides Yankel, who was known as Jacob J. Simons, three other sons were born in Utica—Philip, Israel and Hyman. Some of their descendants still live in Utica. Simon Mansbach, born in Hesse Cassel, Germany, August 21, 1841, came to America in 1859, and worked as a salesman for Simon Goldsmith, his brother-in-law.²⁸

In 1848, there were enough Jews to form a *minyán* (a quorum) for regular religious services. They met in the home of Max Levy on Genesee Street for Sabbath and other services.²⁹ On the first day of October, 1848, they met in the same home and decided to incorporate under the name of Beth Israel. The chairman was Harris A. Hershfield and the following trustees were elected: Harris

²⁶ See passport of Zacharias family in Oneida Historical Society.

²⁷ Information received from Mrs. James Wolfe, daughter of Jacob J. Simons, whose family lives in Utica.

²⁸ Daniel E. Wager, *Our Country and Its People, Family Sketches* (Boston, 1896), p. 189.

²⁹ Religious Associations, Oneida County [=RAOC], Book I, Oneida County Clerk's Office, p. 171.

A. Hershfield, Max Levy and Eleazer Hart. The chairman and inspector of election was Aaron Keren. Max Levy was clerk of election.³⁰ Their first “minister” was Leopold D. Elsner. According to family tradition, he came from Vienna. He is described in the 1850 ledger of the Savings Bank of Utica as being, “forty years old, five feet six inches tall.”³¹ Alongside his signature he wrote “Minister of Utica.” He was the first *hazzan* (cantor), *shohet* (ritual slaughterer) and *mohel* (circumciser) in the synagogue, Beth Israel, in 1848.³² Of all the Jewish bank accounts his was one of the largest—\$1,022. Surely, it could not have been earned from *hazzanut* (cantorial service) only. We know definitely that he was a *mohel*³³ and some say that he was a herbalist.³⁴ He did not remain long in Utica for early in 1851 he moved to Syracuse.³⁵

A brief account of the first synagogue is given by Pomroy Jones in 1851 in his book, *Annals and Recollections of Oneida County*:

ISRAELITES—“Beth Israel,” Jews’ Synagogue, was established on 1st of October, 1848, and included about twenty families. Its trustees were Harris A. Hershfield, Max Levy and Eleazer Hart. This association fitted up and occupies the small wooden house of worship, near the corner of Whitesboro and Hotel Streets, and every “seventh day,” a considerable number of these descendants of Abraham repair to their “Beth,” to worship the God of their fathers, after the manner of the law delivered to Moses. Most of this people in this city are from the German States and Poland, whence they have fled to this country, to enjoy the right of worshipping God according to their own law, and to escape the exactions of the tyrants who rule their native lands. Rabbi Pinkus

³⁰ *Ibid.*

³¹ See Table IX, *infra*, p. 158, and *A Jewish Calendar for Fifty Years* by Jacques J. Lyons and Abraham De Sola (Montreal, 1854).

³² See Table IX and Table X, *infra*, pp. 158 and 160.

³³ *The [American] Israelite* [= *AI*], Vol. VIII (1862), p. 406, quoted by Stuart Rosenberg, *The Jewish Community in Rochester* (New York, 1954), p. 36, which reads: “Dr. L. Elsner, a Syracuse physician, was called to Rochester about once a week to perform some circumcisions.”

³⁴ He is so described by Louis J. Bragman, M. D., in his article “A Distinguished Syracuse Physician,” *Jewish Ledger* [= *JL*] (Rochester, N. Y.), March 17, 1933. He states that Dr. Henry Leopold Elsner’s father, Leopold D. Elsner, was one of the best known herbalists in central New York.

³⁵ *The Occident* [= *Occ*], vol. IX, no. 7 (Tishrey, 5612/1851), p. 376.

Rosentoll [*sic!*] leads them in their worship and they now number about forty families.³⁶

The Reverend Isaac Leaser, spiritual leader of Congregation Mikveh Israel of Philadelphia, visited the synagogue in 1851 while on his way to Montreal. He gives us an eye-witness account:

UTICA, NEW YORK—Here too we met with a congregation having a place of worship, which, however, we regretted not to find in as good order as it should be. It is situated in Hotel Street, and is a wooden structure; and a little expense judiciously applied would render it as well-looking as the Beth-El at Albany. We hope that this will be speedily attended to. The minister is a learned Polish Rabbi, who wears the national costume. His name is Rabbi Pesach Rosenthal, and he officiates as Hazan, Preacher, and Shocket, and attends to other duties besides. He is an illustration of the peculiar devotedness of the Jewish teacher to his calling, not rarely met with in countries where the yoke of oppression weighs heavily upon us.³⁷

Moses M. Bagg, a native Utican, writing in 1891, gives a succinct account about the first synagogues.

The first Hebrew congregation in Utica was organized in rooms hired for the purpose on Hotel Street. In 1852-53 the congregation was reorganized with Rabbi Rosenthal as pastor. They built a small frame edifice on Bleeker Street for a synagogue. These services did not continue long, the records showing that from 1855 to 1870 the congregation had no place of worship.³⁸

His story that "they built a small frame edifice on Bleeker Street for a synagogue" cannot be substantiated by any facts. The 1854-1855 *Utica City Directory* lists Isaac Rosenberg as "sexton of 'Jewish Synagogue.'" In the 1856-1857 *Directory* the Reverend Herman Rosenberg is listed as "pastor of Jewish Synagogue" and his home is at 30 Bleeker Street. It is possible that the Utica historian had this "edifice" in mind. Most likely the Reverend Rosenberg was the *hazzan*, teacher, *shohet* and *mohel*, and his home was probably used as a synagogue.³⁹

³⁶ Pomroy Jones, *Annals and Recollections of Oneida County* (Rome, New York, 1851), p. 591.

³⁷ *Occ*, vol. IX, no. 7 (Tishrey, 5612), p. 382.

³⁸ Moses M. Bagg, *Memorial History of Utica, N. Y.* (Syracuse, 1892), p. 448.

³⁹ *UCD*, 1856-1857. See Table X, *infra*, p. 160.

Beth Israel did not exist long by that name. Probably new leaders took over and in 1850 a synagogue named Adas Jeshurun was established. There were fifty members with the Reverend Lewis Bloomgarten as *hazzan* and Hebrew school teacher. M. Friedman was president, F. Niedlander and L. Phillips were trustees. L. M. Friedman was secretary. The Jewish community then consisted of one hundred males and forty females. There was also a Hebrew School with thirty pupils. During that year fifteen children were born and five deaths were recorded.⁴⁰

In 1858, the Jewish community of Utica listed another synagogue, Beth El, that had thirty members, The Reverend Elias Rosengarten was the *hazzan*. The Hebrew School had twenty pupils and there were eight births, two deaths and one marriage during the year. There was also a "Chebra Bichu Hollom" [*Hebrah Bikkur Holim*] (Society for Visiting the Sick) with twenty-eight members. Isaac Workman, a tailor, was president; Charles Rosenthal, a cigarmaker, was trustee and treasurer. Abraham Cohen, a peddler and drygoods salesman, was a trustee.⁴¹

It is difficult to understand why the original synagogue could not continue to exist. Perhaps, there is an echo of the controversy between Orthodox and Reform Judaism. Were the founders of Beth Israel more favorable to change than the many newcomers from Poland? Would that account for Leopold Elsner's removal to Syracuse? No clue has been left except that in 1852 Elsner delivered an address in German at the dedication of the Reform synagogue, *Kenesseth Shalom*, the Society of Concord.⁴² The Hershfields and the Zemanskys, who were related, returned to New York. The new settlers came mostly from Poland and the very few German Jews in Utica hardly associated with the Polish Jews. Even in death some of them preferred burial in Albany and not in Utica.⁴³

But it is more difficult to understand why two synagogues and two Hebrew schools existed side by side in 1860. An item in *The*

⁴⁰ *PAJHS*, vol. XXIX (1925), p. 25. See Table VIII, *infra* p. 157.

⁴¹ *Ibid.*

⁴² *Occ*, vol. IX, no. 7 (Tishrey, 5612), p. 382.

⁴³ This was true of the Goldsmith family and some of the Mansbachs as is attested by Mrs. Joseph Wineburgh of Utica.

Jewish Messenger depicts the rivalry between Beth El and Adas Jeshurun:

UTICA—We are requested by Mr. Rosenthal, Secretary of the Congregation Beth El, to contradict the statement that there is but one Jewish congregation in Utica. Besides the Adath Jeshurun, with respect to which some particulars were given in a recent number of the *Messenger*, there is the Beth El of which the Rev. Elias Rosengarten is חזן [*hazzan*]. A school is established, numbering some thirty boys. We are always ready to make such corrections, and are happy to hear of the existence of two Jewish schools in a community which we had supposed scarcely numbered *Minyan*. We shall be pleased to record the continual prosperity of our Utica co-religionists.⁴⁴

Two synagogues could not exist very long and evidently Beth El was absorbed by Adas Jeshurun. On August 17, 1863, the members of Adas Jeshurun met for the purpose of incorporation "in one of the upper rooms of the Empire Block on Hotel Street . . . where said society have for several years ever met or attended worship." The trustees elected at this meeting were: Isaac Workman, Simon Sandaloffsky and M. Friedman. Simon Sandaloffsky and Bernard Haiman presided.⁴⁵ Adas Jeshurun was incorporated on July 9, 1864. Those who signed the incorporation papers were Jacob Silverstone and A. Pincus. The trustees were Charles Rosenthal, Meyer Friedman and Nathan Caminsky.

Isaac Workman and Charles Rosenthal, once listed as Beth El members now belonged to Adas Jeshurun. The Reverend Elias Rosengarten changed his allegiance to Adas Jeshurun. From Hebrew teacher he was promoted in the Utica City Directories to "Hebrew minister." When he left town in 1865 he was succeeded by Moses Friedland, "rabbi," who served until 1867.⁴⁶

ECONOMIC STATUS OF PIONEER JEWS

A tabulation of the identifiable Jewish names and their occupations, listed in the Utica City Directories during the twenty-two years between 1849-1871, shows that 225 Jews (heads of families or single adults) were residents of the city.

⁴⁴ *The Jewish Messenger* [= *JM*], vol. IX, p. 21, Jan. 18, 1861.

⁴⁵ *RAOC*, Book I, p. 242.

⁴⁶ See Table X, *infra*, p. 160.

TABLE I

OCCUPATIONS OF UTICA JEWS, 1849-1871

1 Agent	10 In fancy drygoods, notions and jewelry
1 Baker	1 Laborer
1 Brakesman	1 Mason
4 Capmakers	2 Owners of clothing stores
1 Chandler	1 Painter
14 Cigar-makers	1 Pumpmaker
2 Cigar-manufacturers	155 Peddlers
4 Clerks	5 Religious leaders ("pastor," "Hebrew teacher," "minister," or "rabbi")
1 Coppersmith	1 Second-hand clothing dealer
1 Dealer in millinery goods	1 Sexton
1 Furrier	2 Shoemakers
1 Fruit store owner	1 Student
9 Grocers	5 Tailors

Six were unlisted as to occupation and some had more than one occupation.⁴⁷ There were probably a few Jewish farmers in the vicinity but they are not listed in the city directories. We know of two Jewish farmers from Trenton and Rome who served in the Union army during the Civil War.⁴⁸

So many peddlers lived in Utica because it is the geographical center of the State of New York. It is known as the "Queen City of the Mohawk Valley." The route west from Albany to Buffalo passed through the city. The old Erie Canal, part of which is now known as the Barge Canal, flows through Utica and it was a focal point for Erie Canal commerce. The coming of the railroad added importance to Utica. Since the city was also in the center of a large agricultural area, it was not unusual for the Jewish peddler to settle in so central a location.

The obituary of Elias Marwilsky tells a typical story of these early settlers. He came from Wishtivitz, Russian Poland, and lived in Paris for a year or two before coming to Utica. He peddled in the city, in Broome and Chenango Counties to the south and as far north as St. Lawrence and Jefferson Counties. He later tried cigar-making, then peddled again before setting up as a merchant.⁴⁹

⁴⁷ See Table XI, *infra*, pp. 161-167.

⁴⁸ See chapter VIII, notes 12 and 16, *infra*, p. 140.

⁴⁹ See Table XI, *infra*, p. 164.

Peddling was a difficult occupation under the rigorous climate of central New York. Local inhabitants have a saying that Utica has three seasons—July, August and Winter. The peddler filled a necessary economic need because the farms were scattered and the villages were far between. He brought the city to the hard-working farmer whose daily chores tied him to the soil. Some of these peddlers soon graduated from toting the pack on their back to the horse and buggy, and then to the ownership of a store. These storekeepers equipped the new immigrants with merchandise and started them off as peddlers.

Inadvertently, the peddlers created a strange concept of the Jew. Though the number of Jewish peddlers decreased as better means of transportation developed and as more general stores were opened, they left an indelible impression upon several generations of farmers and country people. As late as the 1930's many a country person still thought that a Jew, who wore a long coat, had a beard and sidecurls, was a "rabbi," even though he was a peddler. The reason for such identification lies in the fact that these Jewish peddlers were observant of the laws of *kashrut* (dietary laws), the Sabbath and the recitation of their daily prayers. They did not hesitate to practice these rituals when they stayed overnight or spent the Sabbath in the farmhouse. Such religious people exemplified a "Jewish rabbi" to the average farmer.

INTERNAL LIFE

The first Jews of Utica brought with them the love for the traditional observances of the synagogue, the home and the Holy Land. Mrs. Barney Krohn remembers very well how her father, Elias Marwilsky, and Solomon Sandaloffsky would assemble all the paraphernalia needed to bake Passover *mazzot* (unleavened bread). The preparation started Purim time when all the Jewish families would take turns baking the *mazzot*. "My father cut down a tree, burned out a hole and made a pounder to make *mazzah* meal. I remember it so well."⁵⁰

Interesting sidelights on Jewish life in Utica in 1850 and in 1861 are garnered from the accounts written in the *pinkasim* (record books) kept by the Palestinian messengers who came to

⁵⁰ Letter from Mrs. Barney Krohn to the author, Nov. 2, 1949.

America to collect for the *yeshivot* (academies) and for the poor Jews who lived from *halukkah* (communal charity). Rabbi Aaron Selig Ashkenasi in his record book, dated February 10, 1850, notes fifteen Utica contributors. Evidently they knew very little English for they wrote either in Hebrew or in German special greetings to friends living in Palestine. Some Utica Jews especially remembered Asher Lemel, formerly Rabbi of Galin, as their revered teacher. Most of these greetings were written in Hebrew. They also indicated that their original home cities were Kalish, Galin, Saduki, Ballef (Hungary) and Bibentz. They each pledged to donate \$1.00 to \$3.00 annually. Compared to the number and amount of pledges from other cities with larger Jewish populations Utica was extraordinary.⁵¹

Another account was given in 1861 by the Palestinian messenger, Abraham Nissan. This time, too, they exceeded their coreligionists of other communities. Isaac b. Dob [Waxman] Workman and Charles Rosenthal wrote a Hebrew note on June 8, 1861, explaining that due to the absence of most of the members on business they could only furnish him a small sum for expenses but pledged more in the future. Indeed they made good. Rosenthal sent \$20.00 in December, and the congregation's *shohet*, Elijah ben Solomon Zalman, promised to institute weekly collections. However, the older synagogue, Adas Jeshurun, was not going to be put to shame. So, Judah Leib b. Yehoash, another *shohet* as well as scribe, together with Meir Friedman, not only contributed but promised to collect weekly alms for Palestine.⁵²

This competition authenticates our sparse information that there were two synagogues vying one with the other. It also shows their deep religious attachment to the Holy Land. No wonder that when Jacob Mordecai Netter, the round-the-world traveller from West to East, passed through Utica in 1859, he delivered a long sermon on *Shabbat Shubah* (Sabbath of Repentance) at the earnest request of the Jews of Utica, who were then without a leader or teacher.

⁵¹ Salo W. and Jeannette M. Baron, "Palestinian Messengers in America, 1849-79; A Record of Four Journeys," *Jewish Social Studies* [= JSS] vol. V, no. 2 (April, 1943), pp. 115-162 and no. 3 (July, 1943), pp. 225-292.

⁵² *Ibid.*

He took that occasion to urge the Jews to live in peace and harmony.⁵³

They had the usual woes and tragedies, sometimes in unusual numbers. As previously mentioned, five deaths were recorded in 1850, and the small community did not have a cemetery of its own.⁵⁴ The first decipherable tombstone is that of Hannah Warner, who died in April, 1851, during the Passover holiday. In 1858, the births dwindled to eight and the deaths decreased to two. This time they did have a cemetery. The first plot of ground had been purchased for \$100 as "a free burial ground for all the Israelites on Jewett Street" from Charles Mann and Emma Mann on September 26, 1857, by Abraham Cohen, Israel Holstein and Levi Adelhoff, representing the trustees of the Hebrew Society. There were four parcels of twenty-five feet each, a total of one hundred feet by one hundred feet.⁵⁵ In 1860, the Trustees of the Hebrew Society bought an additional plot of twenty-five feet by one hundred feet for \$86.00 from Charles Mann and James F. Mann.⁵⁶ This is the cemetery that came into possession of Congregation House of Jacob in 1869.⁵⁷

The Jewish population was constantly on the move, not only

⁵³ Jacob Mordecai Netter, "*Salvim min ba-Yam*" (Vienna, 1860), third section, p. 19. See the present writer's article, "Jacob Mordecai Netter, World Traveller: His Comments on American Jewish Life," *PAJHS*, vol. XLVII, no. 4 (June, 1958), pp. 196-199.

⁵⁴ *PAJHS*, vol. XXIX (1925), p. 135. According to Mrs. Julia Weinberg, the early burials took place in Potter's Field Cemetery on Water Street. The cemetery was named after Captain Stephen Potter (1739-1810). Later the remains were re-interred in the Jewish cemetery on Jewett Street, or as it is also called the Watson Street cemetery.

⁵⁵ Book of Deeds, Oneida County [= *BDOC*], no. 210, p. 50.

⁵⁶ *Ibid.*, no. 221, p. 327.

⁵⁷ Certificate of Incorporation, October 4, 1869—Cemetery of the Congregation of the House of Jacob, *RAOC*, Book I, p. 265. The purpose was to hold land for a cemetery. The following persons were the incorporators:

SAMUEL L. SIMONS, JOSEPH WINEBURG, JACOB KROHN, WILLIAM WOLFE, HARRIS JONAS, SOLOMON SANDALOFKY, HENRY KROHN, M. FREEDMAN, ABRAHAM COHEN, JOSEPH HARRIS, CHARLES MANHEIM, BENJAMIN HARRISON, ABRAHAM SHAKOFKY, MOSES LABNER, SAMUEL SHLOSBERG, LEVI HORTELSKY, DAVID LEVI, MENDEL MALLINSON, MARY ROSENGARTEN, S. GOLDSTONE, P. SUMANSKY, LEWIS WEINBURG, REUBEN COHEN, ABRAHAM GOLDMAN, GEORGE PIKE.

SAMUEL SIMONS, *Chairman*
MOSES LABNER, *Sec.*

within Utica but westward to California or back to New York City. Some Jews were usually not registered in the annual city directories because they were apt to be away peddling. Thus their names are recorded one year, missing the next, but recorded again later. They did, however, live closely bunched together on the following streets: Charlotte, Catherine, Elizabeth, Bleecker, Jay, Whitesboro, Seneca, Miller below South, Post, Water, Blandina, Huntington, Spring, Liberty, West at South, Broadway, Hoyt's Alley, Parker, John, Charles, Washington and Seneca. Number 13 Post Street was a popular boarding house for the peddlers in the 1850's. Whitesboro Street became the popular rendezvous of Jewish life a decade later and continued so for more than half a century.⁵⁸

The pioneer Jewish settlers were a venturesome group and young in years—all in their twenties or early thirties. Only three or four were in their forties when they came to Utica. They organized three synagogues between 1848 and 1870, until the first permanent synagogue—the House of Jacob—was established. In order to aid the poor and comfort the sick they established the traditional *Hebrab Bikkur Holim*. The education of the young was uppermost in their minds and we find a Hebrew School as early as 1850. The Reverend Pesah Rosenthal, their second religious leader, was the teacher and he is known as the pioneer organizer of the first Eastern European Talmud Torah in New York City in 1862, which lasted for seventeen years.⁵⁹ They bought their first cemetery in 1857. Some of them served in the Civil War. After the war was over, about the year 1870, the Jewish settlement in Utica took on its permanent form.

⁵⁸ See map, facing p. 152, for location of Jewish residential area, in the first and second wards (top center of map).

⁵⁹ Alexander Dushkin, *Jewish Education in New York City* (New York, 1918), p. 69.

II

Immigration and Adjustment:

1871-1920

ESTABLISHMENT OF THE COMMUNITY

THE PIONEERING YEARS, 1847 TO 1871, of the early Jewish settlers indicate that while many came to Utica, only a few remained as permanent settlers. With other Americans they shared the restlessness of the times and the urge to push westward for better economic opportunities. Utica offered less in opportunity in comparison with neighboring cities. Syracuse became a center of the salt and chemical industry and grew rapidly. Rochester, which also dedicated a house of worship in 1848, became a great industrial city and a center of the clothing industry. Buffalo outstripped most of the cities of New York state because of its rail and water-borne commerce and later because of its electric power and chemical industries. Utica with its textile mills, worked mostly by unskilled, foreign labor at low wages and controlled by old-settled families, showed no encouragement to new industries employing skilled labor. Thus, Utica was permitted only a slow economic growth. Schenectady, likewise, dependent mainly upon one industry, has progressed slowly in comparison with these other cities.¹

The Jews of Utica, coming from the ghettos of Eastern Europe, were Orthodox and content. The religious controversies engendered by Doctor Isaac M. Wise, which rocked Albany, Syracuse, Rochester and Buffalo, did not affect Utica. Utica Jewry serenely continued for almost one hundred years its traditional mode of worship and its traditional Jewish education.

¹ *The Encyclopedia Americana* (Buffalo), vol. IV, pp. 688-692; (Rochester) vol. XXIII, pp. 591-592; (Schenectady) vol. XXIV, pp. 367-368; (Syracuse) vol. XXVI, pp. 181-182.

Notice was taken of the arrival of immigrants in the local press as follows:

The Jews with commendable liberality take care of their own poor, and are at present in this country providing for the reception of several hundred families that have recently been banished from Western Russia. Some of the exiles will be persons of means, but many will require aid.²

Thus the *Utica Weekly Herald* in 1870 took cognizance of the fact that many immigrant Jews were coming from Western Russia or Poland. Some of these people came to Utica to their relatives and *landsleute* (former countrymen), as is attested by their names and especially by personal knowledge of their descendants. Historic sources are meager but for the Utica City Directories which furnish light into the obscure corners disclosing, for example, that during and immediately following the Civil War the Jewish community of Utica declined from thirty-five families listed in 1863-1864 to fifteen in 1869-1870. However, the 1871 *Directory* listing the names for 1870, gives sixty-four heads of families. This list does not include twelve of the thirty-six founders of the Congregation House of Jacob. Twelve others are listed for the first time and fourteen are not even listed.³ This increase can only be accounted for by a sudden influx of new immigrants. It, therefore, becomes apparent that Congregation House of Jacob was formed mainly by newcomers from Western Russia with the backing of a few of the earlier settlers. Moses M. Bagg, the Utica historian, published the following account of the synagogue in 1891:

In 1870 a synagogue was built on Whitesboro Street and chartered in the name of House of Jacob. It was a frame building seating 300 persons. Rabbi Sapero then officiated and was succeeded by Rev. Jacob Hess, L. Eisenberg, A. Sinai, H. Lavine, N. Ticken,

² *Utica Weekly Herald* [= *UWH*] Jan. 25, 1870 and Mark Wischnitzer, *Visas to Freedom: The History of HIAS* (Cleveland and New York, 1856), pp. 27-28.

³ There were thirty-six charter members who founded Congregation House of Jacob. Twelve of these founders are not listed among the sixty-six names found in *UCD*, 1871. These names are:

SIMON COHEN
JACOB GOLDFARB
A. P. GROUSE
HARRIS R. GROUSE
BARNEY JACOBSON
JACOB JACOBSON

NATHAN LEVY
C. MANHEIM
HARRY NUSSBAUM
H. RAPINSKY
LOUIS SILVERMAN
WILLIAM WOLF

D. Lavine, L. Sher and H. Friedlander, the present Rabbi, who came in May 1891. In 1882, during the pastorate of Rabbi Sinai, the synagogue was sold to Solomon Griffiths and on July 22nd a church standing at No. 11 Seneca Street was bought from the Moriah Welsh Church for \$7,000. The present attendance is about 200. The president is P[esah] Galinski, Trustees, Joseph Lipstein, B[arney] Jacobson and N[athan] Levi.⁴

THE SYNAGOGUES

Congregation House of Jacob

The Congregation House of Jacob was organized on October 16, 1870, with thirty-six charter members from an available total of at least seventy-six. They adopted a constitution, incorporated the synagogue and elected the following officers: Simon Stein, President; Jacob Krohn, Vice-President; Joseph Wineburgh, Jacob Goldbas and Harris Jonas, Trustees and George Fullmen, Secretary.⁵

In "The Record and By-Laws for the Jewish Congregation of the House of Jacob, Utica, N. Y., Founded A.M. 5641-1870"⁶ many interesting items are recorded for the conduct of the synagogue service and its social life. The form of prayer was to be in accordance with the Polish custom (פּוֹלִישׁ מִנְהַג). The annual meeting was to take place during *Hol ha-Mo'ed Sukkot* (intermediary days of the Feast of Tabernacles). The president was "to superintend the cantor, ritual slaughterer and sexton (חֹזֵן שׁוּחֵט וְשֹׁמֵר)." The president also had the power to aid the poor—to give as much as fifty cents—but not twice within six months to the same person. A larger sum in a needy case had to be authorized by the trustees at a meeting. The treasurer provided out of synagogue funds Passover cakes (*mazẓot*) for the needy.

The officers were duty-bound to attend synagogue on the Sabbath and holidays and arrive there before the reading of the Torah,

⁴ Moses M. Bagg, *Memorial History of Utica*, p. 448.

⁵ Incorporated on Oct. 20, 1870, *BDOC*, no. 1, p. 281. The incorporators were: SIMON STEIN, G. FULLMAN, MORRIS FRIEDMAN, SAMUEL L. SIMONS and JOSEPH WEINBERG (*sic!*).

⁶ The Record and By-Laws of the Jewish Congregation of the House of Jacob are found in the archives of the synagogue.

otherwise a fine would be imposed. The honors at the Torah readings were supervised by the officers.

The secretary was supposed to keep a record of births, marriages and deaths. A fee of 12½ cents was charged for each account, which was to be entered in Hebrew and English.

Initiation fee for membership cost twenty dollars; five when proposed, five when accepted, and the remainder in twelve months.

The rules for reciting the *kaddish* (memorial prayer) and for leading the services were carefully enumerated. The *shammash* (sexton) provided refreshments on the nights of *Shabuot* (Pentecost) and *Hosha'na Rabbah* (the great Hosha'na) at the treasurer's order.

Any member wishing to get married had to apply to the president to procure a license. He first had to pay any arrears or fees owed to the congregation, *hazzan* or *shammash*. If he was a stranger the schedule of fees was as follows: three dollars to the congregation, three dollars to the *hazzan* and fifty cents to the *shammash*.

Death was more expensive. A plot cost four dollars for a "small person," eight dollars for a "growing" person, not including the cost of the coffin, shrouds, hearse, carriages and grave-digging.

The records of the congregation are rather scanty and the minutes do not show any fines but if the number of expulsions is any indication it shows that these rules were not infrequently broken.

The Constitution and By-Laws were written in a beautiful English handwriting. The Hebrew words and terms were in a very fine square script. The preface to the Constitution breathes the spirit of liberalism of the nineteenth century.

It should be with particular care, that such Laws should be arranged, so as to avoid anything like partiality, and thereby more strongly to cement social love and unity in every class of the Congregation for whose government the Laws are made.⁷

This spirit of liberalism, love and unity did not prevail very long in the congregation nor were the above mentioned laws carefully observed. As early as 1873, we find a member expelled. On August 22, 1876, the *shammash*, Charles Rosenberg, "left his duty without

⁷ *Ibid.*, p. 2.

any reason." He was soon re-employed and the rift was patched up. Members were "suspended and stricken" and then reinstated. The synagogue difficulties, due to petty politics, were certainly no fault of the Constitution which provided rules for harmony. These may even have been a cause of their difficulties. For instance, section 2 of the Constitution contains the following law:

All transactions to be conducted in the English Language while there are three English members belonging to this congregation, now and hereafter. There must also be one or more Englishmen composing one of the Board of Trustees, This law is binding so long as this Congregation exists.

Is this section of the Constitution any indication of the influx and influence of the new immigrants from Russia and Poland? And is the constitutional provision that the form of services were to follow the Polish custom also indicative that the Yiddish-speaking element predominated? It is true that the minutes were kept in English—though the English minutes became scantier as the Yiddish speaking element increased. Another interesting provision was article 4, section 1:

The President, Vice-President and Trustees shall be in the Synagogue every Sabbath and holy day before the Torah is taken out of the Ark, and in case of non [*sic!*] appearing during the prayers, they are fined as provided in the Articles of fines . . .

Many difficulties must have arisen when the president had to disperse the *aliyot* (honors to those going up to the Torah) on Sabbaths and holidays. These honors have always been traditional bones of contention. They were also the lucrative sources of synagogue revenue. It was therefore imperative that the officers be available to assign the *aliyot* before or during the reading of the Torah and not to leave this important function to the *shammash* alone.

Congregation House of Jacob, when first established in 1870, was located at 117 Whitesboro Street, in the area where most of the Jews lived. The first deed of purchase of a home on 117 Whitesboro Street is recorded as of the tenth of February, 1876, between James Vunk and Sarah Vunk and the trustees of the House of Jacob, consisting of Simon Stein, Joseph Winebergh, Jacob Krohn,

Zirah Sandelofsky and Abraham Shakofsky. The sum paid was \$403.⁸

This Congregation succeeded where the previous attempts to form a permanent synagogue failed. It also became the inheritor of the first cemetery ground which was purchased for the Jewish community in 1857, from Charles Mann and Emma Mann on Jewett Street for \$100 by Abraham Cohen, Israel Holstein and Levi Adelfhoff, trustees of the Hebrew Society as “a free burial ground for all the Israelites.”⁹ Evidently Potter’s Field Cemetery which was adjacent to the Jewish neighborhood was at first used for Jewish burials. Later this cemetery became the site for the Potter Street Public School. On April 3, 1860, additional land was bought for \$86¹⁰ and on August 26, 1876, \$205 was paid for more land “adjoining Hebrew Burying grounds” by the Hebrew Society Shaara [*sic!*] Torah to James B. Van Vorst and Elizabeth Van Vorst.¹¹ It is rather complicated to follow the transactions involving the first cemetery and the establishment of Congregation House of Jacob. Even before the synagogue was established the cemetery of Congregation House of Jacob was incorporated on October 4, 1869, for the purpose of holding land for a cemetery.¹²

Peace in the Jewish household was soon broken by some of the very founders of the synagogue. On August 25, 1876, the Hebrew Society of Shaara [*sic!*] Torah, 101 Water Street, was incorporated as a synagogue by the trustees Simon Cohen, Max Rosengarden and Elias Marowilsky [*sic!*]. Elias Rothschild and Philip Galinsky signed the incorporation papers.¹³ The financial involvements of Congregation House of Jacob were preserved for posterity in misspelled English and wrong punctuation through the minutes of the congregational meeting of February 19, 1877, as follows:

At a miting [*sic!*] held in the house of Jacob Krohn on the 9th day of February 1877, in this present miting was S. Stein Pr. Jacob Krohn Vice Pr. Joseph Winberg first trusty Z. Sandelofsky 2nd trusty Jacob Goldbus Lewis Winberg members by this present

⁸ *BDOC*, no. 368, p. 423.

⁹ *Ibid.*, no. 210, p. 50.

¹⁰ *Ibid.*, no. 221, p. 327.

¹¹ *Ibid.*, no. 365, p. 424.

¹² *RAOC*, Book I, p. 265. For the names see *supra*, chapter I, p. 19, note 57.

¹³ *Ibid.*, Book I, p. 300.

miting we made a settlement, [*sic!*] with Mr. Joseph Winberg to give him a second mortgage for the amount of \$509.75 with use for his advancing the \$509.75 to pay off our present pressing debts, namely for lumber to repair the Senagogue [*sic!*] \$100. paid to Carpenters, \$100. paid to James Vonk the last payment \$70. paid for insure the Senagogue \$24.75 paid five dollars for nails, paid expences \$150. interest for the \$500, of the first mortgage held by Mrs. May \$34., paid 15 dollars for fixing stove and pipes this being the amount of \$509.75 on the second mortgage. Also by this same miting held on the 19th day of February 1877, being the same member present it was agreed to give to Mrs. Millie May a first mortgage for five hundred dollars \$400. with use, we borrowed of Mrs. May this amount five years ago to pay off for lumber when we build the Senagogue. Resolved that we raised by a mortgage of mortgages upon the real estate of the Corporation the sum necessary to defray the indebtedness of the Corporation and that an explication be made to the Oneida County Court for leave to mortgage the same for that purpose.

This is the record we have of the finances of the synagogue. Evidently its indebtedness was not too burdensome because the members soon undertook the purchase of a larger place of worship. The building, occupied by Congregation House of Jacob at 117 Whitesboro Street, was sold in 1882, for \$1,000 to Mr. Solomon Griffiths¹⁴ and through him the Seneca Street Calvinistic Methodist Church was purchased for \$1,500. The following officers are recorded on the deed: President, Philip Galinsky; Vice-President, Henry Nusbaum; Trustees, Charles Rosenburg, David Levi and Barney Jacobson.¹⁵

The Dedication

The synagogue dedication of the renovated church building was a great event in the life of the Jewish community. On the night preceding the dedication, the congregation, in honor of the event, held a grand ball at Haberer's Hall.¹⁶ On Thursday, September 7, 1882, just before *Rosh Hashanah*, the dedication took place. Prominent guests were invited from Utica and vicinity.

¹⁴ BDOC, no. 415, p. 275.

¹⁵ *Ibid.*, p. 276.

¹⁶ Haberer's Hall is located at Columbia and Broadway Streets.

The roster of guests reads like Who's Who of Central New York. An eye-witness account was published in the next day's newspaper. It reads:

The society of the House of Jacob dedicated its new synagog on Seneca Street, yesterday afternoon. The synagog is the church building recently purchased from the Welsh Calvinistic society. The church has been altered and improved and new chandeliers have been put in. On the front is a tablet bearing the Hebrew inscription: "This is the gate of the Lord, in which the Righteous shall enter. The Congregation, House of Jacob, August 1, 1882." On the pulpit has been placed the ark of the covenant, a handsome piece of furniture, made of black walnut. Before it hangs a curtain of garnet plush; richly trimmed with gold bullion fringe, and decorated with stars typifying the Star of David. The largest star contains the initials of the words, Crown of the Law. The curtain is lined with white silk similarly trimmed. The curtain was made by Mrs. J. M. Mendelson, and does credit to the lady's skill. In the ark are deposited the scrolls. These are copies of the Pentateuch or five books of Moses. Each is a complete written copy of parchment, and wound on rolls. The parchment contains no blot, blemish or stitch. The two scrolls comprising each copy are covered with richly colored silk, ornamented with gold and silver fringe.

The attendance yesterday was very large. Among those present were: S. Shumberg, A. Z. Hyman, J. Silverman and M. C. Rothchild of Syracuse; Rabbi David Bergheim, the Syracuse Reformed Temple; Rev. J. W. Whitfield, Cazenovia; Rev. Drs. D. G. Corey, Isaac S. Hartley, E. M. Van Deusen, and C. H. Gardner of Utica; Rev. E. M. Brown of Clinton, M. M. Jones, Dr. M. M. Bagg, Robert P. McCreary, J. G. Marklove, S. J. Barrows, Max Lehman, P. J. Nelbach, Dr. Charles P. Russell, George DuBois, Alderman Jones, L. B. Root, E. P. Hodges; Charles Reed, D. E. Pomeroy, Hon. A. T. Goodwin, Davis Hess, Otto E. C. Guelich, P. S. Brady, P. McMorrow, Thomas N. Mooney, C. H. Ballou, Richard Williams, P. Welbon, Edward McWenie, Charles G. Leo, Samuel Wetzal and many others.

The male members of the congregation met at the City Hall, and escorted Mayor Burdick and Rabbi Bergheim to the synagogue, the Old Band heading the procession and playing appropriate music. A very large crowd was assembled in front of the synagogue. Rabbi Sinai, who has charge of the congregation, headed the procession which marched to the church door, the rabbi chanting appropriate selections from the 118th Psalm. At the door, Solomon Mitchell, who is secretary of the society, acting for the president, P. Galinsky, handed Mayor Burdick the key to the

edifice, for the purpose of having that official open the door. The key was placed on a silver salver. In presenting it, Secretary [Solomon] Mitchell stressed the ideal of freedom. The Mayor, too, spoke of broad religious freedom for every sect. Rev. D. Bergheim delivered the sermon. Rev. Dr. Isaac S. Hartley of the reformed church, read a selection from the book of Isaac, [*sic!*] in a very impressive tone. Rev. S. E. Brown of Clinton, read the prayer of dedication.

After the congregation had been seated Rabbi Sinai and other officers of the congregation entered and made a circuit of the synagogue, carrying the scrolls, or copies of the Pentateuch. As they marched Rabbi Sinai chanted: "Thine, oh Lord, are the gates of power and glory, victory and majesty; for all that is in Heaven and in the earth is thine, thine is the Kingdom, oh Lord, and thou art exalted as supreme above all. Extol ye the Lord our God, and worship at his holy mount, for the Lord our God is holy."

Rev. Rabbi Sinai was then introduced, and spoke in German, taking for his text *Exodus* 25:8.

The sermon was an interesting one, and dealt largely in quotations from the Talmud and the Holy Scripture, rendered in both Hebrew and German.

The services were of a very impressive nature. The solemn, and at times weird, chanting of the rabbi was at times interspersed with orchestral music by the old Band. The music was in lieu of responses by the choir. The clergymen and some of the citizens present, representing the Gentiles, were then called upon for remarks, and responded as follows: Rev. D. G. Corey, pastor of Bleacher Street Baptist Church. Otto E. C. Guelich of New Hartford. Rev. Charles H. Gardner, rector of Trinity Episcopal Church. Rabbi Sinai then offered prayer for the prosperity of the government, including the president, vice-president, governor, and lieutenant governor, and mayor and common council, Rev. Dr. Bergheim then pronounced the benediction in Hebrew and in English and after the chanting of psalms and prayers the services closed. Our Hebrew friends are to be congratulated on having a large and commodious house of worship, and one vastly superior to the one which they just vacated. This fact will go far toward giving the congregation a higher standing than it has ever had before. The Hebrew population of Utica is large enough to form and maintain a flourishing congregation and that it will do so there can be no doubt. Last evening the members of the congregation gave a grand ball at Haberer's hall in honor of the event.¹⁷

¹⁷ *Utica Morning Herald* [=UMH], Sept. 8, 1882. A similar account, though not as elaborate but with more quotations from Rabbi Bergheim's sermon, is found in *AI*, vol. XXIX (1882), p. 112.

The dedication might have had an unhappy ending for the newspaper account states, “The crowd was very large, and one side of the wooden steps broke down, but no one was injured.”¹⁸

Soon after the dedication was over, the High Holy Days were marred by an unpleasant incident. Some newcomers came to pray without paying for their seats. *The Utica Morning Herald* printed the story.

A TAX ON RELIGION—A number of Hebrews recently arrived from New York, claim that they entered the Jewish synagogue on Seneca Street, to worship Friday night, it being Yom Kippur Day, when three members of the congregation came to them and demanded twelve dollars apiece of them. They considered the price exorbitant but agreed to give two dollars each on Monday, as they could not pay them on account of it being a rule of the Hebrew religion not to do servile or any other labor on such an important feast day. The result was that they were thrown out of the synagogue.¹⁹

This was indeed an embarrassing situation for the congregation. The secretary of the congregation, Solomon Mitchell, rushed into print to explain the situation by stating that the worshippers who came to the synagogue for the High Holy Day Services were not newcomers but had lived in Utica for four months. They were well aware of the necessity of purchasing pews and purposely embarrassed the congregation.²⁰ Congregation House of Jacob managed to outride this storm. But only little less than a year later a new congregation sprang up—The Sons of Abraham—from among the dissidents with Levi Lyons, Hyman Goldberg and Abraham Black as the trustees and Abraham Cohen as the minister.²¹ This was a minor storm. Six years later, in 1888, a larger group of dissidents broke away and formed a new congregation, called the House of Israel (Beth Israel). The Jewish community had increased in population and there was need for another congregation. It also helped to alleviate the pressure from the disgruntled ones. The friendly rivalry created by the existence of two synagogues also stimulated Jewish life. Congregation House of Jacob, considered

¹⁸ *Ibid.*, Sept. 8, 1882. Rosh ha-Shanah occurred on Thursday, Sept. 14, 1882.

¹⁹ *Ibid.*, Sept. 25, 1882.

²⁰ *Ibid.*, Sept. 26, 1882.

²¹ *RAOC*, Book I, p. 315 (July 12, 1883).

itself the leading synagogue and decided to call an ordained rabbi as its leader. Hitherto only *hazzanim* served the congregation. The first ordained rabbi in Utica was Rabbi Moses Reichler, who came to America in 1890.²² He previously served as rabbi of *Kahal Kadosh Anshei Polen* in New York City until 1897, and then ministered to Congregation House of Jacob until his death on May 18, 1905. Rabbi Hyman Papkin followed as the spiritual leader from 1908 to 1912.²³

Although the synagogue was first occupied in 1882, it was not until the summer of 1914 that \$8,000 was spent on its first major renovation. The exterior was changed; the interior was redecorated; steam heat and electric lights were installed. In addition, more pews were added and the synagogue floor was recarpeted. At the celebration marking the completion of the renovation the contractors, Perlman and Peerless, turned over the key to H. Hurwitz, the president. The other officers were Reuben Rosen, Vice-President, Leopold Lewis, Secretary, and Theodore H. Silverman, Treasurer. The trustees were L. Friedman, Irving Block, M. Finkelstein, Harry Bonnett and David Grossman.²⁴

Rabbi Abraham Shapiro was the next ordained rabbi who came to Congregation House of Jacob in 1926, and was also accepted as the spiritual leader²⁵ of the other existing Orthodox congregations, namely: the House of Israel, the House of David and Shaarei Tefillah. It was necessary for all four Orthodox synagogues to combine their financial resources in order to pay for the services of an ordained rabbi. He served until 1932, when he changed for a position near Newark, New Jersey. Then Congregation House of Israel tried to take away the mantle of leadership from the "old shul" by calling Rabbi Joseph Kastel, newly arrived from Poland,

²² On May 7, 1957, Rabbi Max Reichler of Brooklyn, wrote to the author that his father, Rabbi Moses Reichler "attended the Presburg Yeshivah, and was ordained by Rabbi Simon Schreiber (הרב שמעון סופר ז"ל) and later by Rabbi Jacob Joseph (הרב הכולל יעקב יוסף ז"ל) Chief Rabbi of New York City.

²³ See Shmuel Noah Gottlieb, *Oholei Shem* (Pinsk, 1912), p. 301. Rabbi Papkin is at the present serving in New Bedford, Mass.

²⁴ *Utica Daily Press* [=UDP], Sept. 7, 1914.

²⁵ Rabbi Abraham Shapiro studied at the Rabbi Isaac Elhanan Theological Seminary in New York City. He was ordained privately by one of the teachers of the Yeshivah. In the 1920's, Yeshivah did not, as a rabbinic school, grant ordination.

in 1933. The other synagogues rebelled and refused to accept the financial responsibility. Rabbi Kastel remained until 1935 as the spiritual leader of Congregation House of Israel only.

Unity among the Orthodox synagogues was again restored in 1936, when Rabbi I. David Essrig became the rabbi of the four Orthodox synagogues.²⁸ The union of the synagogues was again broken when Congregation House of Jacob and Congregation House of David seceded. Rabbi Essrig has continued to serve as rabbi of Congregations House of Israel and Shaarei Tefillah until the present day. He is known as a scholar and has written a number of books in Hebrew.

The Congregation House of Jacob saw the handwriting on the wall. Most of the old families had for reasons of death or removal left the synagogue. The younger generation joined Temple Beth El. Its proximity to the House of Israel, which had a little more vigor, affected its attendance adversely. The members decided to build in the southern section of the city. In 1943, they renovated a large mansion on Clinton Place, conducted religious services there, started a religious school and called it the Hebrew Academy. Rabbi Morris Bekritsky came in 1945 as its spiritual and educational leader. He was succeeded in 1947 by Rabbi Samuel Fink. In 1948, the "old shul" on Seneca Street was sold. Rabbi Louis Ginsburg, the present incumbent, came in 1950 as the spiritual and educational leader. The transference of the oldest synagogue to the new location invigorated the congregation. The leaders responsible for this move were Sam Goldstone, Moses Lewis, Abe E. Nathan and Morris Rosen.

Congregation House of Israel (Beth Israel)

During the 1880's, there was a great deal of organizational activity for as small a Jewish community as Utica. Many new immigrants came after the Russian pogroms of 1880-1881. There is a record of an Orthodox congregation, the Sons of Abraham, that was organized in 1883. They bought a parcel of land on the northeast corner of Eagle Street and McQuade Avenue but soon dis-

²⁸ Rabbi I. David Essrig was born in Safed, Palestine and received his *Semikhab* (rabbinic ordination) there. He served congregations in Los Angeles, California and in Portland, Maine, before coming to Utica.

appeared without building a synagogue.²⁷ Another organization was the "Sons of Benjamin Hebrew Cemetery Association" which was incorporated on July 31, 1886. The Sons of Benjamin was one of the early Jewish national fraternal organizations.²⁸

In 1887, the name of Shaarah [*sic!*] Torah Congregation crops up once more.²⁹ This synagogue met in the Exchange Building with the Reverend Elias Eisenburgh as its *hazzan*. Joseph Davis was president. During 1888-1889, Levi Lyons acted as president.

Solomon Mitchell, former president of Congregation House of Jacob, served as secretary and treasurer during the three years of the existence of Shaarah [*sic!*] Torah Congregation.³⁰ Evidently the leaders of the Sons of Benjamin Cemetery Association and those of the Shaarah [*sic!*] Torah Congregation decided to combine and form a "new synagogue" at the end of 1888. Moses M. Bagg in his *Memorial History of Utica* attests to this fact. He writes:

On Dec. 7, 1888, Levi Lyons, Elias Marulsky [*sic!*] and David Rothstein purchased from the city a school-house at the corner of Whitesboro and Washington Streets for \$2,715. These men formerly worshipped with the House of Jacob. A congregation was soon gathered at the school-house and Jan. 5, 1889, an organization was effected and a charter obtained.³¹ They took the name House of Israel. The first president was Levi Lyons; vice-president, Elias Marulsky [*sic!*]; and these officers are acting at present. During the year 1889 repairs to the amount of \$3,000 were made upon the building which seats 375 persons. Rev. Morris Coplin was the first rabbi; his successor was Rev. Birnie Lavine,

²⁷ BDOC, no. 425, p. 106. The purchasers were Sarah Goldman and Charles Goldman, Levi Lyons and Rachel Lyons.

²⁸ Cemetery Associations of Oneida County, Book I, p. 58. The members of the Sons of Benjamin who incorporated the cemetery on Steele's Hill were: Samuel M. Wolf, Chairman, and Philip Speers, Secretary. The other incorporators were:

ABRAHAM COHEN	JULIUS MANNING	DAVID E. ROTHSTEIN
JOSEPH COHEN	ELIAS MARWILSKY	ISIDORE WAGNER
BENJAMIN HARRIS	SOLOMON MITCHELL	JACOB WINNIG
HARRIS KAVALSKY	M. ROBINSON	MAX WOLF
ABRAHAM KROHN	C. ROSENBERG	

²⁹ *Supra*, p. 26.

³⁰ UCD, 1889-1890.

³¹ RAOC, Book I, p. 362. The incorporators on Jan. 31 1889 were Hyman Alexander, Solomon Cohen, Lewis Cerba, Levi Lyons, Samuel Miller, Elias Marwilsky, Abram Manning, David Rothstein and Jacob Rothstein.

the present rabbi, who came to the synagogue Aug. 15, 1890. The membership is about fifty. A small Sunday School is held in the basement in connection with the synagogue.³²

What kind of a Sunday School was it? Hyman Marwill, son of Elias Marwilsky, explained the reference to the Sunday School by recalling that it was the school of a private teacher who was using the synagogue basement as a class-room. Julius Rothstein, son of David Rothstein, confirmed this opinion in the following words, "The first Hebrew teacher I can remember was Isaac Sladusky in 1882. Old 'Itzel' as the children called him, had his Hebrew school in the basement of the *shul*."³³

In 1897, the synagogue was renovated and rededicated and a marble tablet was erected in the foyer to honor the officers, trustees and members of the synagogue. The *American Israelite* carried a description of the event:

At Utica, N. Y., the synagog of Congregation House of Israel, after being renovated and remodeled, was rededicated on Sunday, Sept. 12. The building was opened by Mayor John C. Gibson, to whom President Solomon Cohen handed the key. The congregation then entered the synagog. Rabbi Berliant, who is now the divine in charge of the House of Israel, conducted the exercises. A choir consisting of Charles Somberg, Jacob Bernstein, Max Bernstein, Philip Cohen, Hyman Finkelstein and Mr. Goldstein chanted the 38th and 130th psalms. Raphael Ash introduced the various speakers. The dedicatory address was delivered by Rabbi Alex Lyons of Albany. Rabbi Marcus of New York spoke in Hebrew. Russell H. Wicks made a few remarks. Mr. Wicks made an address at the opening of the synagog eight years ago. He complimented the congregation on its progress. Rabbi Moses Reichler of the House of Jacob was the next speaker, and he was followed by Mayor Gibson, who asked the congregation to make the house of worship an elevating influence. The benediction was pronounced by Rabbi Lyons. A banquet was tendered the officials of the church at the house of Solomon Cohen, 247 Whitesboro St., after the dedication.³⁴

In 1915, plans were drawn by the architect M. H. Hubbard to rebuild the House of Israel Synagogue, which, incidentally, was

³² Moses M. Bagg, *Memorial History of Utica*, p. 448.

³³ Letter from Julius Rothstein to the author, Dec. 14, 1954.

³⁴ *AI*, vol. XLIV, no. 12 (Sept. 16, 1897), p. 3.

located on the site of the first permanent church in Utica erected by the Welsh people in 1804. The expected cost of the renovation was \$30,000 and it was to be made of yellow brick with trimming of marble and faced with columns. There were to be two floors. The synagogue was to seat 600 men and the gallery 400 women. The building committee consisted of Barney Shapiro, A. S. Levine, Isaac Denovsky (Dean), Louis Groobman, William Buff, Jacob Smith, Hymen Marwill and David Sherman.³⁵ The new synagogue was never built because World War I had intervened and financial support was lacking. Another reason was the advent of the Conservative synagogue. Orthodox Jewry in Utica lost a splendid opportunity for growth.

The "new shul," Congregation House of Israel and the "old shul," Congregation House of Jacob, divided two different spheres of communal activity between themselves. Congregation House of Israel was in charge of the *Achnosas Orchim* [*sic!*], a society taking care of transients. This society was first organized in 1890; its members met on Sunday morning once a month. Congregation House of Jacob undertook the obligation of supporting the Hebrew Free School. In 1906, the trustees of Congregation House of Israel also assumed this responsibility. In later years, the Hebrew Free School received the support of all the synagogues when an annual appeal was made on Yom Kippur for its support.

Congregations House of Jacob and House of Israel have existed as Orthodox synagogues until the present time vying with each other at times for leadership. The most active leaders in Congregation House of Israel during the first half of the twentieth century were Isaac Dean, Cantor Albert H. Dolgoff, Julius Greenburg and Rabbi I. David Essrig.

A Reform Synagogue: Temple Beth El

The new winds of the twentieth century were also blowing in a religious direction, for some Jews desired change and modernization. They heard and read of the reorganization of the Jewish Theological Seminary of America under Professor Solomon Schechter. When they organized a synagogue, Temple Beth El, in

³⁵ *Utica Saturday Globe* [= *USG*], Feb. 20, 1915, p. 2.

1903, they engaged David Liknaitz as their rabbi and they met for services in the Foster Building, corner Oriskany and Genessee Streets. He had been a student at the Jewish Theological Seminary but had not been graduated.³⁶ It seems that he leaned completely toward the Reform movement. He organized a Ladies Auxiliary and a Sunday School. Hats were not worn at the religious service, the Jastrow abbreviated prayer book was used and only one day of the holidays was celebrated instead of two. There was a mixed choir of male and female voices and some of the singers were non-Jews.³⁷ These changes were too much and too sudden for so Orthodox a community. The hostility toward these innovations was too great to be overcome and Temple Beth El received little support. Rabbi Liknaitz resigned in August, 1904. His farewell sermon was a diatribe against the Orthodox community and a song of praise for the general community, reflecting the sharp religious antagonism between the Orthodox and the Reform. He also made clear that Reform's program lay in "Americanizing" the immigrant Jew by instituting radical, religious changes. His formula and method did not succeed in Utica. These were his parting words:

I came here about a year ago and established this church and gave it the name Beth El, meaning the house of God. I have cared as you well know little for the financial remuneration of the church. I take a certain pride, for which you will pardon me, in the work I have done. For the first time in the history of Utica we have had a modern Jewish service. I recommended the books that you now use and which were compiled by one of the most famous rabbis in the country, at whose feet I sat. We have established a ladies' auxiliary and a Sunday school.

I, myself, like other reformers and pioneers, have met with many disappointments. These, to say the least, have been dis-

³⁶ According to Doctor Julius H. Greenstone, David Liknaitz, a classmate, did not take the final examinations for graduation. See Joseph Stocker, *Jewish Roots in Arizona* (Phoenix, 1954), p. 32. David Liknaitz went from Utica to Fort Leavenworth, Kansas, and then to California. In 1915, he was called to Congregation Immanuel, Phoenix, Arizona. In Paul Masserman and Max Baker, *The Jews Come to America* (New York, 1932), p. 328, David Liknaitz is mentioned as one of the founders of the Federation of American Zionists in 1897. See also Maxwell White-man "Zionism Comes to Philadelphia," in *Early History of Zionism in America* (New York, 1958), edited by Isidore S. Meyer, p. 193.

³⁷ Information received in letter from Arthur Abelson to the author, Sept. 8, 1954.

couraging. I have found ingrate persons and false ones, but I care not about that. Others before me have found the same. These spirits often cause the destruction of a good work. Such persons I dislike and I am ashamed of the fact that Jewish blood flows through their veins. I am satisfied that the work I have done will sooner or later bear fruit.

I have nothing but praise for the city of Utica. I will remember it as one of the dearest places that I have ever witnessed. I was received here with open arms. The press and the public, the Jew and Gentile alike, gave me a hearty welcome and have shown me the utmost courtesy. If I have done nothing but to establish in the minds of the public a better understanding of the Jew, I have succeeded in my work here. From my innermost heart I wish to thank all of you for the encouragement I have received from you. May those who have been loyal to me continue in their loyalty to the church, whether as individuals or as a congregation. May the second generation of the Hebrew in this city be Americanized and set a standard for the Jews of this country and of the city of Utica.³⁸

On that very Sabbath, August 27, 1904, Isidor Krohn was *bar mizvah* (confirmed) and his was the only Reform *bar mizvah* ever to have been celebrated in a Reform Temple in Utica during more than a hundred years of existence of the Jewish community. Temple Beth El services continued during the High Holy Days of 1905 with the Reverend Hugo Heyman, of New York, officiating in the Auditorium on Hopper Street.³⁹ The Reform congregation then disappeared.

Congregation Beth El

Four years after the disbandment of the Reform Temple, Congregation Beth El came into being. In 1909, "Louis Abelson organized a group which held Conservative services in the New Century Auditorium. Many of the congregants were former members of the Reform Temple Beth El. In the Fall of 1909, Benjamin Lichter, a senior at the Jewish Theological Seminary, conducted the High Holy Days Services and also the Hanukkah and Purim services

³⁸ UDP, Aug. 29, 1904, p. 5.

³⁹ In 1905, Myron S. Liberman became President of Temple Beth El and Hyman L. Jacobson, its Secretary. Other active members were Barney Abelson, Louis Abelson, Moses Shiman, Barney Krohn and J. Kaplan. The Reform Temple Beth El presumably disbanded after the 1905 High Holiday services.

which followed. He returned in April, 1910, to conduct Passover services when an attempt was made to organize a Conservative Temple." Thus writes Julius Tumposky,⁴⁰ who clearly recalls that the rabbi wanted an annual salary of \$1,200. It is not known whether the salary was considered high by the members of the congregation but the opposition to Conservative Judaism in the community was very great.⁴¹ In that year, Rabbi Aaron Robison⁴² officiated at the High Holy Day services, and in 1911, it was Rabbi Jacob Grossman.⁴³ This synagogue was called Congregation Beth El in contradistinction to Temple Beth El. Louis Abelson became the superintendent of the Sunday School which held sessions from 1909 to 1911, in the Maccabee Temple, located in the Colonial Theatre Building on Bleeker Street.⁴⁴ The teachers were Isidor Krohn, Ralph Krohn, Herman Kowalsky, David Goldstein, Julius Tumposky, Arthur Abelson, Helen Liberman, Marcia Abelson and Rose Goldstone. Louis Abelson taught the lessons to the teachers in his home privately on Saturday night and they in turn taught the history to the children in class on Sunday morning.

Miles Krohn was president of Congregation Beth El in 1910. The High Holy Day services and the Sunday School continued until 1911 when the Modern Hebrew School was organized with Rabbi Louis J. Haas, a graduate of the Jewish Theological Seminary, as its principal. He introduced Friday night services which were held in the school building at the corner of Seneca and Whitesboro Streets. Holiday services were held in the New

⁴⁰ Letter from Julius Tumposky to the author, October 12, 1954. His father-in-law was Louis Abelson.

⁴¹ Letter from Rabbi Benjamin Lichter, of Pittsburgh, Pa., to the author, Nov. 16, 1954 in which he states:

We used the traditional *Mabzor*, not Jastrow's. . . . It might interest you to know that when I came to visit during Hanukkah, I was told that the Orthodox Rabbi on Whitesboro Street preached a *derashah* [sermon] from his pulpit immediately after the High Holy Days, in which he denounced the Seminary and stated that I was sent by Dr. Schechter to act as a missionary to make *goyim* [infidels] out of Jews in Utica and to *shmad* [convert] their young people.

⁴² Rabbi Aaron Robison, a graduate of the Jewish Theological Seminary, was head of the Newark Young Men's and Young Women's Hebrew Association during his lifetime.

⁴³ Rabbi Jacob Grossman, a graduate of the Jewish Theological Seminary, served as rabbi in New York City and Buffalo.

⁴⁴ UDP, Dec. 13, 1909.

Century Auditorium. However, the experiment lasted only one year and Conservative services were not held again until August, 1919, when the present Conservative Temple Beth El was established. Although the attempt to establish the Reform Temple Beth El in 1903-1905 was unsuccessful, the organization of the Temple's Sunday School must have had some influence on the community because the Hebrew Free School came into existence about the same time, during the High Holy Day season of 1903. Although it was a communal institution it seems that Congregation House of Jacob was its sponsor. Similarly, the holiday Conservative Congregation Beth El in 1909-1911 stimulated the organization of the Modern Hebrew School. Later, the Conservative Temple Beth El spurred on the reorganization of the Talmud Torah in 1919-1920.⁴⁵

Other Orthodox Synagogues

Most of the Jews who lived in Utica came from Western Russia which included Lithuania, Poland and the Baltic States. At the beginning of the twentieth century there was a large influx of Jews from Poland. They organized Congregation House of David in 1904, and purchased the former Broadway Baptist Church on Broadway Street.⁴⁶ Congregation House of David functioned there until 1950, when it was amalgamated with the new synagogue, Tifereth Zvi, named in memory of Howard Sitrin.⁴⁷

Three other Orthodox synagogues were established within three years. These were really *minyanim* (synagogues composed of not much more than ten male members that formed a quorum of worshippers). Congregation *Shomre Shabbos* (Sabbath Observers) was organized in 1907 by Harris Sitrin, Wolf Rudolph and Morris Starman.⁴⁸ It existed until 1933. Another synagogue was *Adas Israel* (Congregation of Israel) which was incorporated in 1908, by Jacob Goldman, its presiding officer, Morris Siegel and Meyer Solo-

⁴⁵ *Infra*, p. 120.

⁴⁶ Incorporated June 30, 1926, by the following trustees: Israel Blackstone, David Shulman, Samuel Stone, Samuel Sitron and Charles Sitrin, *ROAC*, Book I, p. 488.

⁴⁷ Index to Religious Corporations, Book II, p. 42, June 20, 1950, Congregation Tifereth Zvi (Change of Name Filed Corp. #88-1950). The incorporators were: Jacob Sitrin, President, and William Slakter, Secretary.

⁴⁸ *RAOC*, Book I. p. 425.

mon.⁴⁹ The third synagogue, Congregation *Kenesseth Israel* (Assembly of Israel), was incorporated in 1909. Its presiding officer was Robert Kowalsky, and its incorporators were Edward Berkowitz and David Rudofsky. The trustees were Isaac Smith, Harris Berkowitz and Max Wolf.⁵⁰ Rabbi Abraham Shapiro was also rabbi of *Kenesseth Israel* during his rabbinate in Utica until he left in 1932, when Rabbi Nathan Burack took over until 1935. The synagogue then disbanded.

Thus we find that the religious life of the Jewish community found its full expression in the several synagogues that were established between 1870 and 1919—all Orthodox with the exception of the unsuccessful attempts to establish the Reform Congregation in 1903 and the Conservative congregation in 1909. But Jewish life was moving more and more in the direction of the secular field. It is therefore necessary to study the development of the fraternal lodges, the Workmen's Circle, Ladies Hebrew Aid Society, the Graetz Circle, the Utica Section of the Council of Jewish Women and the Utica Chapter of Hadassah before we return to see the new foundations built for what we hope will prove to be permanent institutions for the future.

THE JEWISH FRATERNAL LODGES

The last fifteen years of the nineteenth century and the first twenty years of the twentieth century were a period of immigration, growth, adjustment to the economic environment and to the process of Americanization. As the hegemony of the synagogue was broken, other organizations, mainly Jewish fraternal lodges, arose to fill the need for social integration and cultural adjustment to the American environment.⁵¹ There was a plethora of new organizations. Most of them lasted only a few years. A glance at the list of these lodges indicates that their most fruitful period of activity coincided with the great flow of Jewish immigration.⁵²

⁴⁹ *Ibid.*, p. 426 .

⁵⁰ *Ibid.*, p. 434.

⁵¹ See the article, "Fraternal Orders," by Alexander S. Kohanski in *Universal Jewish Encyclopedia* [=UJE] (New York, 1939), vol. IX, pp. 419-421.

⁵² Names of lodges, dates, etc., were gathered from the Utica City directories.

TABLE II
JEWISH FRATERNAL LODGES

<i>Name of Lodge</i>	<i>Order</i>	<i>Year</i>
Utica Lodge No. 103	Independent Order Sons of Benjamin	1882-1902
Aaron Hirsch Lodge No. 35	Order Brith Abraham	1888-1903
Utica City Lodge No. 459	Independent Order Bnai Brith	1897-1903
Baruch Spinoza Lodge No. 208	Independent Order Brith Abraham	1900-
Oneida County Lodge No. 228	Order Brith Abraham	1900-1916
Fort Schuyler Lodge No. 254	Order Brith Abraham	1900-1927
Roscoe Conkling Lodge No. 364	Independent Order Brith Abraham	1907-1930
Pride of Israel Lodge No. 215	Independent Order Brith Sholom	1911-1924

These fraternal lodges helped the new-comer adjust himself.⁵³ The meetings brought the warmth of friendship so necessary to strangers. Furthermore, the problems of sickness and death were alleviated by the benefits granted by the lodges. No wonder that the Utica Lodge No. 103 of the Independent Order Sons of Benjamin acquired the second Jewish cemetery in Utica on Steele's Hill,⁵⁴ which is adjacent to the Forest Hill Cemetery. This cemetery was later turned over to the Congregation House of Israel by the lodge members who helped to form the congregation.

An examination of the names of the officers of the lodges reveals that the respective members frequently belonged to two lodges simultaneously. The lodges met twice a month, usually on Sundays and also on week-day nights in rented quarters in the Odd Fellows' Temple, the Shubert Building, the Maccabee Hall and the Colonial Building. These fraternal lodges filled a social and cultural void in the Jewish community. Their life-span was not of long duration because they were weakened by the duplication of membership and the rise of new organizations such as the Workmen's Circle, the Young Men's Hebrew Association and Temple Beth El. The American type of fraternal organization accelerated the demise of the Jewish fraternal lodges. Today only one lodge exists nominally—the Baruch Spinoza Lodge. It has two male and four female members who pay their dues merely to retain their insurance benefits. Hyman Marwill is the president, treasurer and secretary.⁵⁵

⁵³ The names of the lodges show an adjustment to the local environment.

⁵⁴ *Supra*, p. 33, note 28.

⁵⁵ Information supplied in 1954 by Hyman Marwill. The Lodge still exists in 1958. See table XV, *infra*, p. 169, and Tables XII-XIX, pp. 168-172.

The Graetz Circle

The synagogues and the fraternal lodges supplied the adults with their religious, cultural and social activities as far as possible. However, as late as 1902, there is no record of any group activity for the youth. The Chautauqua Society which was founded in Chautauqua, New York, naturally had a great influence in and near Utica because of its location.⁵⁶ The idea of Chautauqua—to disseminate religion in an atmosphere of beautiful nature away from the bustling cities—influenced Rabbi Henry Berkowitz of Philadelphia, Pennsylvania, to organize a similar institution for the Jewish youth. Since the Jewish people lived in cities, his idea was to organize study circles for them in their communities.⁵⁷ Thus, we find that in 1902 there was organized in Utica for the younger generation a Graetz Circle—named after Heinrich Graetz, the famous Jewish historian—affiliated with the national Jewish Chautauqua Society. This event was described in the *American Israelite* as follows:

A Hebrew free reading-room has been opened here under the auspices of the Graetz Circle of the Jewish Chautauqua Society, and the result is more than satisfactory. Located at 58 Whitesboro Street, it is in a most accessible neighborhood, and the attendance is large and enthusiastic. The reading-room is open to the public from 9 A.M. to 10 P.M. The Graetz Circle of the Jewish Chautauqua Society also held their meetings there Sunday evenings. The Circle held a regular meeting at their rooms Sunday evening, February 15, and, as usual, it proved very interesting. There was a large attendance of members, also several visitors were present.⁵⁸

The Graetz Circle of the Jewish Chautauqua Society lasted about five years⁵⁹—from 1902 until 1907. The organization of the Young Men's and Young Women's Hebrew Association, with less em-

⁵⁶ On the Chautauqua movement, see J. L. Hurlbut, *The Story of Chautauqua*, (New York, 1921).

⁵⁷ "Jewish Chautauqua Society," *UJE*, vol. VI, pp. 94-95.

⁵⁸ *AI*, vol. XLVIII (1902), no. 35, p. 1.

⁵⁹ *UCD*, 1904, p. 77; *UCD*, 1905, p. 82; *UCD*, 1906, p. 101. In 1904 and 1905, Harry Schlosberg was President and Sara Rizika was Secretary. In 1906, the officers were: Samuel Reichler, President, and Celia Lyons, Secretary.

phasis on culture and more on social life, helped to end the career of the Graetz Circle.⁶⁰

The United Zionists

The Zionist movement in the United States was only a few years old when the several Zionist societies that existed were organized into the Federation of American Zionists in 1897 and incorporated in New York State in 1902.⁶¹ Utica Jewry formed a Zionist organization in 1903 called the "United Zionists of Utica." S. Kaplan was its president. Rabbi Moses Reichler was secretary and the Reverend Louis Levin was treasurer.⁶² This is all that is known of the beginning of Zionist activity in Utica. It was most likely an Orthodox organization.

The Labor Movement

Immigration, during and after the 1880's, brought many skilled workers, such as capmakers, tailors and even some farmers to Utica. The workers brought with them the influence of the socialist movement of Europe. One of these men was Alexander Rosenthal, who played an important part in the labor movement in Utica. In 1886, the Cigar Makers' Union was organized with Rosenthal as treasurer. In 1888-1891, he was secretary, and, in 1891, he was elected president.⁶³ He took an active part in the Utica Trades and Labor Assembly. In 1904, while still corresponding secretary of the Cigar Makers' Union No. 7, he was elected secretary of the Utica Trades and Labor Assembly. He was also secretary for many years of the Strasser Benevolent Society, an organization composed mainly of German residents.⁶⁴ It is interesting to note that Samuel Gompers,⁶⁵ one of the founders and first president of the American Federation of Labor, started his labor

⁶⁰ *Infra.*, pp. 46-47.

⁶¹ "Zionism," *UJE*, vol. X, p. 658.

⁶² *UCD*, 1903.

⁶³ *UCD*, 1891.

⁶⁴ *UCD*, 1891-1894.

⁶⁵ Samuel Gompers, *Seventy Years of Life and Labor: An Autobiography* (New York, 1925).

activity as a cigar maker and that the Strasser Benevolent Society was named after Adolph Strasser,⁶⁶ another early labor associate of Samuel Gompers.

The Kishinev pogroms in Russia that occurred on April 6 to April 8, 1903,⁶⁷ and the unsuccessful Russian Revolution of 1905 opened an avalanche of immigration of East European Jews to America. Many of these Jews were workers and artisans, who had been influenced by liberal ideas of economic and political freedom. It was only natural for them to band together for mutual aid into a workers' organization. Though the Workmen's Circle was founded in 1892, it became a fraternal order in 1905.⁶⁸

The *Arbeiter Ring* or Workmen's Circle had a profound influence on a large section of the Jewish population in Utica during the first quarter of the twentieth century and a diminishing influence—although a considerable one—during the second quarter. The Utica Branch No. 118, Workmen's Circle was organized on February 1, 1906. Samuel Bookbinder and Julius Goldbach were prominent in organizing and building the Circle. The members met on the second and fourth Sunday of every month at their rooms at 18 Washington Street. These rooms were open evenings and there the members found and read Yiddish current literature. Lectures and literary evenings were frequently held. They would also bring Jewish theatrical shows from the New York Yiddish theatre, a powerful cultural medium in those days.⁶⁹ There were about 120 members in the Utica Branch No. 118 of the Workmen's Circle.⁷⁰

In 1910, Max Meyers organized another Branch, No. 544, with fifty new members. There was an influx of workers, especially capmakers, due to the opening of several shops for the manufacture

⁶⁶ *Ibid.*, p. 115.

⁶⁷ Mark Wischnitzer, *Visas to Freedom* (Cleveland and New York, 1956), pp. 38-39.

⁶⁸ *UJE*, vol. X, p. 574.

⁶⁹ The *UDP*, on March 6, 1907, reported:

Mme. Lipzin, the foremost actress of the day will be the star attraction in the great Yiddish play, "Rifkala" . . . She will be supported by Maurice Moskowitz and Samuel Thornberg at the Majestic.

⁷⁰ *USG*, Jan. 8, 1910, p. 12. The officers of the Utica Branch No. 118 of the Workmen's Circle in 1910 were Samuel Bookbinder, Financial Secretary; Jacob Zeitling, Treasurer and Harry Lubinsky, Hospitaler. Meyer Taylor, Abraham Samuels and Samuel Galinsky were Trustees.

of caps. In 1915, the Workmen's Circle opened a *kosher* (ritually correct) butcher shop because some of the members who had been buying from a *kosher* butcher had found out that he was selling *trefa* (non-kosher) fats. This *kosher* butcher shop remained in business for three years. It is interesting to note from this incident that though the members of the *Arbeiter Ring* were socialists politically they were not completely anti-religious. In 1932 they bought their own cemetery from Congregation *Shomrei Shabbos*⁷¹ to lessen the costs of burial. They were interested in retaining Yiddish as a living language and also in transmitting the knowledge of Yiddish literature. For that purpose they conducted a *Folk-Shule* (Yiddish afternoon school) for several years. The Workmen's Circle organized discussion groups and open forums. They argued about social and political problems of the day. On Friday nights, they would have dramatic readings and the singing of folk songs. They conducted citizenship classes for the new immigrants, teaching them to read and to write English. During and after World War I, they were very active in the clothing and relief drives for the European war sufferers. Every member of the Workmen's Circle was automatically affiliated with the Hebrew Immigrant Aid Society [= HIAS]. Fifty cents of the member's dues went to HIAS. The Workmen's Circle had a meeting place of their own which was called the Labor Lyceum.⁷²

The Workmen's Circle always took an active part in the labor movement in Utica and supported the national labor movement. They did not hesitate to support the Socialist Party and when the American Labor Party came into being they placed their votes and influence behind that party. In the 1930's the labor group as represented by the Workmen's Circle had dwindled. The members had become merchants and employers, and their children were entered in colleges and professional schools. Only a skeleton organization for the older members remains in existence at the present time.⁷³

⁷¹ *Supra*, p. 39.

⁷² The Labor Lyceum was located on Deveraux Street.

⁷³ Information on the Workmen's Circle was supplied to the author in interviews with Max Meyers, Louis Lison and Israel Liberman, active leaders in the labor movement for many years.

The Young Men's and Young Women's Hebrew Association

During the last days of the Passover holiday, in April of 1907 or very shortly thereafter, Rabbi Simon Glazer of Montreal, Canada⁷⁴ spent a Sabbath weekend in Utica, where he delivered sermons in Yiddish at the various synagogues. It was announced that he would speak in English to the young men and young women on Sunday afternoon at Congregation House of Jacob. He was greeted by a large audience because it was an unusual event to listen to an English-speaking rabbi in an Orthodox synagogue. During the course of his address, he urged the young people to organize a Young Men's and Young Women's Hebrew Association. Soon thereafter a group met for that purpose in a large tailor shop in the rear of the premises of a Mr. Slegman, located on the north side of Whitesboro Street, just west of Potter Street. Louis E. Krohn was elected as their first president.⁷⁵

The Young Men's Hebrew Association and the Ladies Hebrew Aid Society were both in need of funds to carry on their activities.⁷⁶ What better arrangements could there be than having the young people produce a minstrel show and the ladies sell the tickets and obtain the advertisements? These two organizations jointly began to present minstrel shows at the New Century Auditorium in 1908, and continued to sponsor these shows until 1920. The affairs were regarded as outstanding social events in the Jewish community. The enthusiastic young people adopted the slogan, "our own building in 1910." However, in the spring of 1908, Isaac Dean erected a two-story brick building in the rear of his three-story apartment house on the west side of Washington Street, just north of Liberty Street. There he conducted a tailor shop on the upper floor and the lower floor he leased to the Young Men's Hebrew Association. The larger room served as a gymnasium and auditorium. A sliding door separated the gymnasium from a smaller front room, which was furnished as a club-room and library. When

⁷⁴ *American Jewish Archives* [=AJA], vol. VIII, no. 1 (Jan. 1956), p. 49.

⁷⁵ Information on the Young Men's and Young Women's Hebrew Association was given to the author in interviews with Julius Tumposky and Sam Dean, active participants in its activities.

⁷⁶ *Infra*, pp. 51-52.

public meetings were held the sliding doors were opened and the small room served as the stage or platform for the speakers.

Samuel Reichler, son of Rabbi Moses Reichler, organized Friday evening "Literary Meetings." Prominent Uticans addressed these sessions, among them State Senator Frederick M. Davenport, then Professor of Political Science at Hamilton College; Merwin K. Hart, a New York State Assemblyman and a strong supporter of Governor Charles E. Hughes; Professor Herbert Pease, the beloved principal of the Advanced School (contained seventh and eighth grades) and Emory L. Meade, Principal of the Utica Free Academy. The series of literary evenings were concluded in the spring of 1909 with a huge mass meeting in Congregation House of Israel, addressed by the Honorable Ellis H. Roberts, former Treasurer of the United States.

Juvenile delinquency was a real problem in the big cities because of the difficult adjustment of the large immigrant populations to the new life in the United States. This problem was reflected in the thinking of Jews in Utica, too. Quarters for Jewish education were inadequate. There was a lack of proper facilities for social and recreational activities for youth. There was an abortive rebellion against the public school.⁷⁷ The "gangsterism" that was prevalent in New York City from 1912 to 1914 was headlined in the newspapers. All these factors and the dream of the Young Men's and Young Women's Hebrew Association for a building of their own finally resulted in action. In 1915 two houses were bought, remodelled and the Hebrew Community Building at 122 Washington Street was opened for use by the Young Men's and Young Women's Hebrew Association and the Young Judaea clubs. This building was also to serve as the communal Talmud Torah, which it did after 1919.

On June 13, 1915, the cornerstone for the "new Talmud Torah or Hebrew Community Building" was laid with appropriate ceremonies. This was the answer to the dream of the young people and the Ladies Hebrew Aid Society, who conducted jointly an annual Ball which raised funds for this very purpose. It was an impressive affair with the preacher and orator of the day, Reverend Zvi Hirsch

⁷⁷ *Infra*, pp. 118-119.

Masliansky of New York, the guest speaker.⁷⁸ Samuel Reichler was chairman of the dedication and his words of introduction reflected the problems of juvenile delinquency that were disturbing the Jews of New York City and of other large cities. According to a newspaper account, he declared:

Here the Jewish young men and women will have the opportunity to store the brain with proper knowledge and broaden the mind with religious thought. Here we hope to erect our modern holy temple where the youth will learn to revere God and Law: to refrain from vice and support virtue: to love, hope and live.^{78a}

The account of the ceremonies is described in the *Utica Saturday Globe*:

A large crowd witnessed the ceremonies which started at 3 o'clock. On a platform, draped with the blue-starred flag of Israel and the Stars and Stripes, were Mayor James D. Smith, former Mayor Frank J. Baker, George E. Dunham, Chief Rabbi Solomon Levin, Cantors William Dolgoff and Samuel Manchester, Dr. Masliansky, Attorney Samuel Reichler, Rev. S. L. Sumberg, Alderman Moses Goldbas, Jacob Rothstein, Isaac Denovsky, Samuel Levy, Joseph H. Rothner, A. L. Friedman, Jacob Ball, Barney Abelson, Myron S. Liberman and others. An excellent musical program added to the enjoyment of the exercises, which lasted from 3 to 6 and were continued in the evening at the House of Israel.

Eloquent addresses congratulating the Hebrews of the city upon the attainment of the ideal for which they had worked so long and voiced an appeal for its support, were made by Attorney Samuel Reichler, Mayor James D. Smith, Alderman Moses Goldbas, former Mayor Frank J. Baker, George E. Dunham, Chief Rabbi Solomon Levin and Dr. Hirsch Masliansky of New York, an orator of national prominence. Following the speaking, the letters of the Jewish alphabet were auctioned off, as were the bricks to be placed near the cornerstone and the trowel with which they were laid by which means over \$750 were raised towards defraying the cost of erecting the new building. The honor of laying the cornerstone then fell to D. H. Kahn. The names which will appear upon the tablets of the builders are as

⁷⁸ *USG*, June 19, 1915, p. 3.

^{78a} *Ibid.*

follows:⁷⁹ Jacob Rothstein, Samuel Bonnett, A. Friedman, Samuel Silverstein, Maurice S. Copeland, David Myers, Solomon Goldstone of Oneida; Maurice Copeland of Yorkville, Jacob Marcusfield, Benjamin Hermann, David Goldman, Harry Weiner, Max Lichtman, Harry Shapiro, Wolf Landsman, Jacob Rosenwald, Julius Kay, Alderman Moses Goldbas, Isaac Heims, Mrs. Harry Weiner, Edwin M. Speiler and Harris Berger.

Those purchasing bricks were Rebecca Copeland, Simon Damsky and Mrs. Simon Damsky, Barnet Katzman, Samuel Goldstone, Morris Rosen, Joseph H. Rothner, Samuel Honick and Samuel Rosen. Nathan Godfrey purchased the trowel. Morris Rosen read the parchment which was placed inside the cornerstone, and the right to place the box in the stone was purchased by Isaac Denofsky. In the evening, services were held in the House of Israel, during which Dr. Masliansky delivered a stirring address upon the world at war and the Jews' part in it. It was a most instructive dissertation of the part Jews have taken in the world's war.⁸⁰

In order to defray expenses and furnish the building it was necessary to conduct a fair. At this "Hebrew Fair" Benjamin Jacobson won the popularity prize contest. Miss Anita Weinberg won first prize by a small majority over her nearest competitor, Miss Althea H. Osber, who started the first Young Men's Hebrew Association Sunday School and who had organized two Young Judaea clubs.⁸¹

Jacob Routstone extolled the idea of a modern Hebrew School. An interesting and entertaining program was presented under the able direction of Miss Rose Fink and a sketch by Aweri and Chensir Camp Fire Groups was under the direction of Misses Helen Liberman and Ethel Williams. Honorable Frederick M. Davenport was the main speaker of the evening. Other speakers were Wilbur B. Sprague, Superintendent of Schools, Prof. Frederic J. Sickles and Reverend Dana W. Bigelow, D. D.⁸¹

On December 25, 1915, the building was opened for the activities of the Young Men's and Young Women's Hebrew Association. The committee in charge of furnishing the building consisted

⁷⁹ The tablet was erected but many of the names do not correspond.

⁸⁰ *USG*, June 19, 1915, p. 3.

⁸¹ *Ibid.*, Nov. 20, 1915, p. 6.

of Miss Althea H. Osber, Miss Dorothy Kowalsky, Mrs. J. Sherman, Mrs. Jacob Ball, Miss Rose Glick, Mrs. Jacob Krohngold, Mrs. Moses J. Goldbas, Miss Alice H. Lyons, Miss Mayme Kopel, Miss Harriett Levitt, Miss Leah Rosinsky, Miss Jane Mettleman and Miss Esther Goldstein.⁸²

The Hebrew Community Building was used exclusively for social and recreational purposes from 1915 to 1919. The war was probably responsible for the deferment of the use of the building as a Talmud Torah. However, in 1919, when the attempt to improve Jewish education was made, the building served as the Talmud Torah. Its occupancy as an educational center continued until 1943 when the Congregation House of Jacob opened its own Hebrew School on Clinton Place, which it called the Hebrew Academy.⁸³

One of the new functions of the Young Men's and Young Women's Hebrew Association, which was made possible by the Hebrew Community Building, was the sponsorship of the Goldstone Speaking Contest, established in 1916 by Jacob A. Goldstone, prominent Jewish attorney, "for Hebrew young men and women." The first contest was held in the Community Building in 1917 under the auspices of the Young Men's Hebrew Association. Samuel Reichler, Chairman, spoke on the value of such contests. Attorneys William F. Dowling, Dwight H. Colgrove and Edmund Wager were the judges. The speaking contest was definitely an attempt to Americanize the Jewish youth. In later years the Utica Section of the National Council of Jewish Women assumed the sponsorship and has continued the tradition down to the present day.

An idea of the times and of the topics of current interest is reflected in the subjects selected in the first contest. The following is the list of contestants and their respective themes:

JACOB COMINSKY	<i>Last of the Hapsburgs</i>
JOSEPH SCHWARTZBERG	<i>Signing of the Declaration of Independence</i>
HERMAN HURWITZ	<i>Toussaint l'Ouverture</i>
JACOB ZAVATSKY	<i>Truth and Victory</i>

⁸² *Ibid.*

⁸³ *Infra*, p. 121.

MOSES SHAPIRO	<i>Destruction of Jerusalem</i>
CHARLES WILKINS	<i>Senator Reed's Address on the Jews</i>
HARRY BERMAN	<i>The Enslavement of the Belgians</i>

With the war fever dominant the first prize was awarded to Jacob Cominsky, and the second to Harry Berman.⁸⁴

The Young Men's and Young Women's Association could even boast of a junior division.⁸⁵ It continued its activities in the Community Building until the end of the 1920's when the new Conservative synagogue, Temple Beth El, attracted its leadership and enrolled many of its members. The decline of the organization was also due to another factor: the Jews were moving "uptown," in the southern section of the city where Temple Beth El was erected with its fine facilities. The Young Men's Hebrew Association disappeared from the scene although the Young Women's Hebrew Association continued until 1938. The latter organization was subsidized by the Federation of Jewish Social Service. It carried on its activities in rented quarters in Temple Beth El during the years 1932-1936 and its members continued to advocate the building of a community center.

The Young Men's and Young Women's Hebrew Association had been a potent force in the Jewish community for about two decades. Many of the founders of Temple Beth El and many of the future leaders of the Jewish community were "old Young Men's Hebrew Association boys."⁸⁶

Ladies Hebrew Aid Society

The beginning of organized Jewish social work can be traced back to March 19, 1905, when "a number of Hebrew ladies gathered at the residence of Mrs. Moses J. Goldbas for the purpose of forming a society to aid the sick and the poor of the city." The Reverend Louis Levine addressed the ladies "on the object of the society." They decided that officers were to be elected every six

⁸⁴ UDP, May 26, 1917.

⁸⁵ *Ibid.*, 1920-1928, *passim*.

⁸⁶ The following men served as presidents of the organization: Louis E. Krohn, William R. Goldbas, Isidor Krohn, Julius Tumposky, Nathan Horwitz, Max W. Caplan, Harry D. Cone, Samuel Reichler, Jacob Tumposky, Samuel J. Smith and Morace Freedman.

months; to meet in rooms of the Hebrew Free School every first and third Sunday; to have a sick committee, which acted as an investigating committee, with power to give immediate help. The minutes disclose that during the first two years they gave one family as much as five dollars; that they bought shoes for poor people; paid a week's lodging for a poor woman; gave one man his fare to return to New York rather than give him two dollars every month; gave poor people help for Passover; ten dollars aid to Russian sufferers; a ton of coal to the Hebrew Free School; a twenty dollar loan to a poor family and paid the janitor twenty-five cents per meeting. The names of the recipients were rarely recorded in the minutes. The members paid dues, gave donations, engaged in raffles, picnics and annual entertainments and balls.⁸⁷

In 1908, the Ladies Hebrew Aid Society and the Young Men's Hebrew Association jointly held their First Annual Entertainment and Ball. The Annual Program Book shows that in 1916 the Young Men's Hebrew Association of Utica debated with the Syracuse Young Men's Hebrew Association on the subject, "Resolved that the Establishment of a Jewish State in Palestine will solve the Jewish Problem."⁸⁸ At the Ninth Annual Entertainment and Ball, given jointly by the Ladies Hebrew Aid Society and the Young Men's Hebrew Association, "an operetta arranged for vaudeville" called "In Palestine" was produced. The lyrics were written by Abraham Goldner and the music by Myron M. Leve.⁸⁹

The Ladies Hebrew Aid Society was in existence until 1920. In that year the Entertainment and Ball was given for the benefit of the Society and the Jewish Home for the Aged. The total receipts of \$410.33 were divided equally. The Society went out of existence when many of the ladies joined the National Council of Jew-

⁸⁷ The above information was taken from the original minutes of the Ladies Hebrew Aid Society, which are in possession of Mrs. Moses J. Goldbas. The first officers were: Mrs. Moses J. Goldbas, President; Mrs. David Alexander, Vice-President; Mrs. Jacob Jacobson, Secretary; Mrs. Flora Glick, Treasurer and the Reverend Louis Levine, an honorary member. On October 15, 1905, Mrs. Dora Livingstone was elected President; Mrs. Bessie Grossman, Vice-President; Mrs. Annie Goldbas, Secretary and Mrs. Flora Glick, Treasurer.

⁸⁸ *Program of Eighth Annual Entertainment and Ball, March 11, 1916, given by the YMHA and the Ladies Hebrew Aid Society.*

⁸⁹ *Program of Ninth Annual Entertainment and Ball, Feb. 12, 1917.*

ish Women. Its work was taken over by the Case Committee of the Utica Section of the Council of Jewish Women.

Jewish Home for the Aged

The problem of the aged was coming to the fore. In Syracuse, so the true story is told, an old Jewish man refused to go to the poor house or county home and he actually died in the synagogue basement, which aroused the compassion of the community.⁹⁰ This tragedy galvanized the Jewish community in the formation of the Jewish Home for the Aged. The Syracuse Jews were joined in partnership by Utica and the surrounding communities and they established the Jewish Home for the Aged of Central New York in November, 1912, at Syracuse.⁹¹ The Board of Directors consisted of people chosen from the affiliated communities. The Utica community had an admittance committee that investigated and approved the indigent individual for entrance into the Home.⁹² At times there were five or six old people from Utica in the Home and in 1943 there were as many as seventeen. The Utica Board was responsible for collecting funds from individuals who were called members of the Home. When the Federation of Jewish Social Service was established, and it received funds from the Utica Community Chest, it allocated a specific sum for the Home in addition to the members' contributions. The Home expanded in size and additional amounts up to \$4,000.00 were contributed during the late 1940's by the Jewish Community Council. When the Charles T. Sitrin Home was established in Utica the allocations were eliminated because Utica ceased to send old people to the Jewish Home for the Aged in Syracuse.⁹³

Council of Jewish Women and Hadassah

In the second decade of the twentieth century two dynamic women's organizations—the Utica Section of the National Council of Jewish Women and the Utica Chapter of Hadassah—came into

⁹⁰ *Program Book of 1920*.

⁹¹ USG, Feb. 12, 1916.

⁹² See printed booklet, *Jewish Home for the Aged of Central New York, Seventh Annual Report* (Syracuse, Dec. 31, 1919).

⁹³ See "Jewish Community Council Budgets." Table XXII, *infra.*, p. 175.

being. The Utica Section of the National Council of Jewish Women was organized in 1915. Its first president was Mrs. H. Myron Liberman. At that time the Utica Section of the Council, in accordance with the policies of the national organization, was engaged in immigration problems and Americanization work. The membership of the Council consisted mostly of the English-speaking element that gradually took over the social work of the Ladies Hebrew Aid Society and the immigration and Americanization work of the Workmen's Circle.

When the Community Chest—a fund raising agency that united the multiplicity of campaigns into one effort—was organized in 1922 the Jewish group was invited to become a member agency. In order to qualify it was necessary to have an official social agency. The Council of Jewish Women organized the Federation of Jewish Social Service as that agency authorized to enter the Utica Community Chest. This Federation consisted of the Case Committee of the Council of Jewish Women, the Committee for the Home for the Aged of Syracuse, the Krohngold Vacation Camp⁹⁴ and the Young Men's and Young Women's Hebrew Association. The Utica Chapter of the Council of Jewish Women has been the guiding force in the Federation until the present day although the Federation is a communal institution. When the Jewish Community took over many aspects of Jewish communal work, the main social work continued under the auspices of the Case Committee of the Council of Jewish Women. The growth of the Council is indicated by Table III.

TABLE III
COUNCIL OF JEWISH WOMEN

<i>Year</i>	<i>Number of Members</i>	<i>Funds Raised</i>
1915	54	\$206.00
1940-1941	120	
1948-1949	288	2,969.00
1953-1954	212	3,355.00
1956-1957	285	3,200.00

The Utica Chapter of Hadassah was organized in 1917 by Miss Amelia Shacofsky and Mesdames Minnie Krohn, Libby Holstein,

⁹⁴ The Krohngold Vacation Camp was named in memory of Bertha Krohngold.

Bertha Harris, Mary Marks and Sara Lewis with approximately twenty members. Miss Shacofsky, president of Hadassah for many years, was the daughter of Abraham Shacofsky, one of the pioneer Jewish settlers. Hadassah's progress was very slow in the early years from 1917 until 1930. It then began to grow steadily in numbers, in activity for Palestine and in influence among the Jewish women. In 1949 the Hadassah chapter reached the unprecedented total of 530 members.⁹⁵ Hadassah's development in Utica is reflected in Table IV.

TABLE IV

HADASSAH⁹⁵

<i>Year</i>	<i>Number of Members</i>	<i>Funds Raised</i>
1917	20	
1940-1941	182	\$3,301.00
1948-1949	530	
1952-1953	453	14,863.00
1956-1957	500	15,100.00

THE IMPACT OF THE FIRST WORLD WAR

As the Russian and German armies marched back and forth in Eastern Europe, a region inhabited by several million Jews, the cries of distress were soon heard in every Jewish community of our land. The Jewish community of Palestine was also affected adversely. Relief organizations multiplied and called upon the Jewish people for financial contributions. Three main committees,—the American Jewish Relief Committee, the Central Relief Committee and the People's Relief Committee,—collected funds from Utica Jewry between 1916 and 1924. These committees finally merged into the national organization, which is called today the American Jewish Joint Distribution Committee.

On April 6, 1917, the United States entered World War I, an event that was destined to change Jewish life and the life of mankind. Ninety-five Jewish young men from Utica joined the

⁹⁵ *Jewish Community News* [=JCN], Dec. 29, 1949. These statistics were obtained from the office of the National Hadassah, New York City.

colors.⁹⁶ The war conditions and the relief efforts for stricken European Jewry dominated the activity of the Jewish community. The plans for the expanded House of Israel synagogue were abandoned. The Hebrew Community Building was used for the activities of the Young Men's and Young Women's Hebrew Association and Young Judaea Clubs. When the war ended, the economic situation of the Jewish people had improved considerably. They then began moving out of their old settled neighborhoods in the Second and Third Wards into the southern section of the city.

The half century between 1870 and 1920 was a period of growth. The Jewish community organized five permanent synagogues and several of short duration. There were six fraternal lodges which catered to the needs of the immigrant population. The charitable and social work was, at first, taken care of by the synagogues and the *Hakhnosas Orhim*, then by the Ladies Hebrew Aid Society and later by the Jewish Federation of Social Service. The young people started the Graetz Circle, which in turn influenced the formation of the Young Men's and Young Women's Hebrew Association. The community became conscious of its educational responsibility and the Hebrew Free School, or as it was also called the Talmud Torah, was formed. The Reform and Conservative Sunday Schools lasted a short time. The Jewish fraternal lodges and the Workmen's Circle were very active in their respective work. In the women's field the Council of Jewish Women was followed by Hadassah and the Sisterhood of Temple Beth El. Zionist youth organizations were stimulated by the national Young Judaea movement and the ideal of rebuilding Zion. These fifty years were a period of ferment and growth, a groping for permanent institutions and stability in Jewish life.

⁹⁶ See the program, *Banquet in honor of Y. M. H. A. Men from Service, Hebrew Community Building, Sunday, May 18, 1919* which gives the complete list of those who served in World War I. Because of its rarity, the list is fully reproduced in Table XXIV, *infra*, p. 178.

III

Building New Foundations

THE IMPACT OF AMERICANIZATION

WITH THE IMPROVED ECONOMIC POSITION of American Jewry after World War I, American Jewry not only became the provider for the economically depressed but also the protector for the politically oppressed Jews of Europe and elsewhere. Moreover, it should be noted that Jewish immigration was practically shut off with the Immigration Acts of 1921 and 1924.¹ American Jewry could no longer depend upon a replenishment of Jews and Judaism from abroad, and, more and more, would have to depend upon its own spiritual and creative resources.

Three new factors entered into the life of Utica Jewry. The first was that they began to move out of the Jewish "ghetto" into the southern section of the city, due of course, to their improved economic situation. The Conservative Temple Beth El in 1919 was the first synagogue to move away from the Whitesboro Street neighborhood. The next synagogue was Congregation Shaarei Tefillah that was established in the Corn Hill ("uptown") section of the city in 1924.²

The second factor was the changing educational pattern of the sons and daughters of the erstwhile immigrants. More and more attended colleges to quench their thirst for secular knowledge and professional training. This new orientation led to the formation of the American type of fraternal lodges, the founding of Temple

¹ Mark Wischnitzer, *To Dwell in Safety* (Philadelphia, 1949), p. 51.

² The incorporators in 1924 were Pinchos A. Landau, Nathan Waxman and Jacob Smith; the trustees for one year, Louis Brill, Julius Weinstein, Louis Assinovsky and Harry Cummins; for two years, Samuel Perlman, Julius Manning, Jacob Wineburg and Marvin Smith; for three years, Sam Zavatsky, Samuel Woldenberg and Harry Shapiro (*RAOC*, Book I, March 15, 1923, p. 478).

Beth El, the Harmony Club and the various Zionist organizations—Hadassah, Mizrachi, the Utica District of the Zionist Organization of America and the Zionist youth clubs. The *Bikor Cholim* [*Bikkur Holim*] Society, which is discussed below, was also added to Utica's social welfare organizations.³

The third factor in building new foundations for Jewish community life was the creation of the Jewish Community Council—a communally recognized, democratic organization as the authoritative spokesman and guide for Jewish living. It was also after World War I that individual Jews of Utica became active in local political parties, the Community Chest, luncheon service clubs, philanthropic and cultural organizations. The Jews of Utica participated actively in the regional and national Jewish organizations such as the Jewish Welfare Board, the Council of Jewish Federations and Welfare Funds, the United Jewish Appeal, the Zionist Region and other kindred organizations. Starting on October 29, 1929, with the economic crisis in the country, and followed shortly thereafter with the Hitler persecutions and the catastrophic World War II, the Jewish community was adversely affected.

NEW FRATERNAL ORGANIZATIONS

The rapid Americanization of the members of the Jewish community may be gauged by their organizing lodges of the American type of fraternal organization. Thus, in 1916, the first all-Jewish lodge in Utica of the Independent Order of Odd Fellows, called the Jonathan Lodge No. 944, was organized.

Then followed the Moriah Lodge No. 958, Free and Accepted Masons, in 1919. Before that time there were a few Jews who were Masons but it was rather difficult to be accepted in the existing lodges. Barney Abelson, a member of Oriental Lodge No. 224, Free and Accepted Masons, was the leader in the formation of an all-Jewish Masonic fraternity. The Moriah Lodge prospered and helped to build fraternal solidarity within the Masonic fraternity. The leaders of the Moriah Lodge rose high in Masonic ranks, and in 1941, Jacob Tumposky, an eloquent orator, became a thirty-third degree Mason. The wives and sisters of Masons, being eligible

³ *Infra*, pp. 124-125.

to join the Order of the Eastern Star, formed the Shoshano Chapter in 1920. Then followed establishment of the Jonathan Rebecca Lodge No. 637 of the Independent Order of Odd Fellows in 1925, the Utica Lodge No. 586 of the Knights of Pythias in 1927, and the Deborah Pythian Sisters in 1935.

The appearance of the American type of fraternal lodge accelerated the demise of the Jewish lodges of the Independent Orders of Brith Abraham and Brith Sholom. The Jewish lodges lingered on but after 1920 members remained only for the sick and death benefits which the families would receive.

The Harmony Club

A luncheon club called the Harmony Club of Utica was chartered on January 30, 1923, for Jewish professional and business men.⁴ Not only did the Club carry on the usual luncheon program with speakers and musical entertainment but also concerned itself with civic work; participated in the movement to preserve historical landmarks in the Mohawk Valley by purchasing an acre of land in the Oriskany Battlefield Plot; erected an outdoor pavilion at the Bertha Krohngold Vacation Camp; held a fathers' and sons' luncheon during Boys' Week; participated in Americanization work of the local civic organization, the Citizens Bureau; sponsored the Samuel Dean prizes at the Utica Free Academy and the David J. Goldstein prizes at Temple Beth El Sunday School and at the Hebrew Free School. The Club also encouraged the work of the Young Men's Hebrew Association and participated in the Community Chest Drive. Dues were five dollars per year and ten dollars was the initiation fee. The Club existed only until 1928 because the leaders and most of the members became active in Temple Beth El.⁵

THE CONSERVATIVE MOVEMENT

Temple Beth El

The pattern of Jewish living was changing and the native-born Jewish generation was restive, dissatisfied with the uncompromising

⁴ *Object, Membership, Constitution and By-Laws of the Harmony Club of Utica, N. Y. Chartered Jan. 30, 1923* [pamphlet].

⁵ The presidents of the Harmony Club were: William R. Goldbas, 1923; Reuben Federman, 1924; David J. Goldstein, 1925; Louis E. Krohn, 1926 and Benjamin C. Grossman, 1928; (*ibid*).

Orthodoxy of their parents. They felt keenly the desirability of harmonizing Jewish tradition with the demands of modern life. Neither the "old shul" (Beth Jacob) nor the "new shul" (Beth Israel) had ever made any changes, in its activities—certainly not in the religious service. Even the physical structures of the synagogues remained the same except for a few minor alterations. In education the system of *ḥadarim* (private classrooms) and *melam-medim* (private instructors) continued.

The first attempt at change was the founding of the Reform Temple Beth El in 1903, to which we have alluded above.⁶ The second attempt from 1909 to 1911, which was conservative in character, resulted in the establishment of the Modern Hebrew School with the introduction of Friday evening services for the younger generation. Rabbi Louis J. Haas, a graduate of the Jewish Theological Seminary, was called to head this new institution. This venture lasted only one year.⁷

A few years later, immediately after the High Holy Day services of September, 1918, Julius Rothstein, well-known realtor and active in the civic life of the community and Jacob A. Goldstone, prominent lawyer, made a house-to-house canvas for contributions to a new synagogue. They secured fifty-two subscribers for a total sum of \$4,850. This stimulated a meeting of eighty people on June 11, 1919, to organize a Conservative synagogue which they named Temple Beth El. Eight more members soon joined and these eighty-eight became the charter members. Four charter members were women—Mesdames Flora Glick, Minnie Krohn, Etta Routstone, and Miss Amelia Shacofsky. The new synagogue started life auspiciously with an additional gift of \$1,500—a legacy from the former Temple Beth El. Some of the respected leaders of the community like Barney Abelson and Myron S. Liberman, who were prominent in encouraging the Reform synagogue in 1903, wholeheartedly supported the Conservative Temple Beth El but kept themselves in the background so as not to prejudice the existence of the new institution. With contributions from additional charter members, a total of \$6,700 was obtained. The First Welsh Methodist Church at

⁶ *Supra*, pp. 35-37.

⁷ *Infra*, pp. 116-117.

Hopper and Union Streets was purchased on July 11, 1919.⁸ The first elected officers were: Jacob A. Goldstone, President; Julius Tumposky, Secretary and David L. Cohen, Treasurer.⁹

Rabbi Reuben Kaufman of Worcester, Massachusetts, a graduate of the Jewish Theological Seminary, was called to occupy the pulpit. Simcha Copeland, a brother of David Copeland, was elected cantor. Services were conducted in Hebrew with readings in English and with the assistance of a female choir of ten voices. Tradition has it that Jacob A. Goldstone and David L. Cohen strictly supervised the decorum. Talking during the services was forbidden and all had to rise and sit for the *shemoneh 'esre* (eighteen benedictions) at the same time. Rabbi Kaufman organized a Sunday School and the first Confirmation service was held on Shabuot, May 18, 1920. He also organized a Men's Club that held regular meetings which was addressed by some of the most prominent rabbis of the country, such as Doctor Joseph Silverman of Temple Emanu-El of New York, Doctor Samuel Schulman of Temple Beth El of New York, Rabbi Marius Ransom of Albany and Doctor Nathan Krass of Temple Emanu-El. He also conducted religious services at the Utica State Hospital. The Ladies Auxiliary of the Temple aided him in the social and musical programs and provided refreshments for the patients. He was active in the Community Chest drives. In 1920, Rabbi Kaufman organized and led the Jewish Relief Campaign. With the aid of a committee of prominent Christians he raised the huge sum of \$59,000.¹⁰ He was active in the United Synagogue, attended its annual conventions and enrolled the Ladies Auxiliary into the Women's League of the United Synagogue. In 1925, he left Utica for Temple Emanuel, Paterson, New Jersey.

Julius Tumposky became the second President in 1921. During his administration the Temple officially joined the United Synagogue of America. In February, 1922, the Temple honored Jacob

⁸ The incorporators were: Jacob A. Goldstone, Louis E. Krohn, Julius Tumposky, and the Trustees (for one year) Louis Abelson, Isaac Dean, David L. Cohen, Julius Tumposky; (for two years) Harry Kowalsky, Hyman L. Jacobson, Herman E. Kowalsky, Louis J. Satin; and (for three years) Jacob A. Goldstone, Louis E. Krohn, Philip Simons (*RAOC*, Book I, p. 467, Nov. 13, 1919).

⁹ See Table XXIX, *infra*, p. 184.

¹⁰ *Infra*, pp. 127-129. See also Table XXI, *infra*, p. 173.

A. Goldstone, its first President, with a testimonial dinner.¹¹ In 1922, Simcha Copeland, the first cantor of Temple Beth El passed away. He was succeeded by D. Davis, who also served as teacher.

Louis E. Krohn was elected president in 1923 and in his administration the Temple bought the cemetery in Whitesboro.¹² He was succeeded by Julius Rothstein as president in 1924, when the Temple organized its Hebrew School with M. Dorfman as cantor and teacher. Jacob A. Goldstone was elected president for the second time in 1925. During his tenure, the burning of the synagogue mortgage of \$1,685 took place. On August 25, 1925, Rabbi Isidor B. Hoffman, a graduate of the Jewish Theological Seminary, was called to succeed Rabbi Kaufman. Reverend Emanuel Hollander was then elected to serve as cantor. The father of the Temple's new spiritual leader, Rabbi Charles I. Hoffman, delivered the installation sermon.

Temple Beth El was steadily gaining members. From the original eighty founders of July 11, 1919, it grew to one hundred fifty-five families by 1925.¹³ The synagogue on Hopper Street was too small to accommodate so large a congregation, a Hebrew School, a Sunday School and the social activities. The leaders realized that the location was near the commercial center of the city which was not too favorable since the Jewish population was moving to Utica's southern section. On *Kol Nidre* (Eve of Day of Atonement) Rabbi Hoffman challenged the Congregation to build an adequate house of worship with proper facilities for an enlarged educational, social and religious program for young and old—a synagogue center. On February 25, 1926, at a congregational banquet the sum of \$59,000 was pledged for the new edifice.¹⁴ Two of the large gifts were pledged on condition that an organ be installed. Since the Temple membership refused to install an organ these pledges were never paid.

Samuel Reichler, son of Rabbi Moses Reichler, was elected president in 1926 and he served until 1930. On April 4, 1927, the large mansion on Genesee and Scott Streets was purchased for the

¹¹UDP, Feb. 14, 1922.

¹²Beth-El Cemetery Corporation, Certificate of Incorporation, July 31, 1929, RAOC, Book XIV, p. 6.

¹³*Temple Beth-El thru 25 years, 1919-1945* (Utica, 1945), p. 3.

¹⁴*Temple Beth-El Bulletin* [=TBEB], Feb. 5, 1926.

new Temple Center site. This was a fortunate choice because it was close to the new Jewish neighborhood.

It was also located in a most beautiful section of the city, noted for its religious edifices and fine old mansions. On one side of the new Temple was the First Presbyterian Church and diagonally opposite was the Grecian building of the Church of Christ Scientist, and further to the south was the (Lutheran) Church of the Redeemer.¹⁵

This was symbolic of the brotherly relationship that would exist and has existed among these religious groupings.

The results of Rabbi Hoffman's leadership in Temple Beth El during 1925-1928 show that the institution kept growing steadily, and that it had expanded beyond its original quarters, taking care of the growing membership and its manifold activities. The religious school population was soon doubled, a school choir was organized, the high school department consisted of twenty-three students and adult classes were held weekly with an average attendance of fifteen. Discussions following the Friday night services were inaugurated as was the annual Thanksgiving Day Service. The Young Peoples' League was organized, consisting of a Dramatic and Music Circle and a Temple Social Work Committee.¹⁶ The social life of the Congregation was highlighted by the Annual Ball held in December, sponsored by the Sisterhood. Temple Beth El went beyond its local horizon by contributing funds for the Jerusalem Synagogue Center in 1925. Today the Jerusalem Synagogue Center is called the Jeshurun Synagogue. The United Synagogue of America bought the site, erected the building and donated the building to the Chief Rabbi of Israel to be used as his synagogue.

Rabbi Hoffman introduced an annual College Night service at the end of December to welcome the homecoming students,¹⁷ and a communal Seder (home service on first night of Passover) in 1926, which was repeated successfully for the next two years.¹⁸ The Young People's League with its Music and Dramatic Circles staged several plays. Girl Scout Troop No. 2 was led by Shirley

¹⁵ *Temple Beth-El thru 25 Years, 1919-1945*, p. 4.

¹⁶ *TBEb*, Dec. 4, 1925.

¹⁷ *Ibid.*, Dec. 18, 1925.

¹⁸ *Ibid.*, April 2, 1926.

Pressler.¹⁹ A featured social and cultural activity was the introduction of supper meetings for the congregation, followed by discussions and musical programs. These supper meetings were addressed by such personalities as Justice William Dowling, Rabbi Max Arzt of Scranton, Paul Williams, editor of the *Utica Daily Press* and Rabbi Jerome Rosen of Schenectady. An annual Mother and Daughter Banquet²⁰ was instituted and a Father and Son Dinner²⁰ was established with the Temple Boy Scouts as the special guests.

The school and synagogue activities were strengthened by the efforts of Solomon Jacobson, formerly a student of the Jewish Theological Seminary, who came to Temple Beth El as teacher, principal and club leader.²¹ During the summer of 1927, Rabbi Hoffman with the aid of a committee secured forty new members and it became necessary to hold a parallel service on the High Holy Days at the Temple House, the site of the new building. Joseph Zeitlin, a senior at the Jewish Theological Seminary and Solomon Jacobson conducted this service.²¹ The price for a seat at the parallel service was five dollars.²¹ In the synagogue proper only members who paid seventy-five dollars dues or more were privileged to worship.

In September, 1927, the Sunday School had eight classes including the high school department. The week-day classes of the religious school were held in the building of the Jonathan Lodge Independent Order Odd Fellows on Genesee and Dakin Street during 1926 and 1927. The *Hanukkah* Entertainment which attracted several hundred children and parents and the closing exercises of the school were held in the Utica Free Academy auditorium. The High Holy Day Services for 1928 were held in the New Century Auditorium because the Temple on Hopper Street was sold and construction on the new site had been started. The school sessions were then held in the Stone residence at 1610 Oneida Street. Rabbi Hoffman resigned his position in 1928 to accept the directorship of the Hillel Foundation at Cornell University.

Ten years after its founding, Temple Beth El was prepared to

¹⁹ *Ibid.*, Feb. 5, 1926.

²⁰ *Ibid.*, Jan. 28, 1927.

²¹ *Ibid.*, Sept. 16, 1927.

lay the cornerstone of its new edifice. It was a happy celebration and the fulfillment of a cherished dream.

On June 30, 1929, the honor of laying the cornerstone was given to Myron S. Liberman. A box containing the historic records was placed in the cornerstone. The honor of depositing the history of the synagogue was given to Julius Tumposky. Mrs. Lena Cone Galinsky, President of the Sisterhood, inserted the history of the Sisterhood. Solomon Jacobson, Director of the religious school, placed the roster of the school children in the box. The ceremony was completed with Joseph Sonneborn, Chairman of the Building Committee, depositing a list of members and contributors to the building fund. Addresses were delivered by Samuel Reichler, President, Honorable Fred J. Rath, Mayor of Utica, the Reverend Theodore Speers of the First Presbyterian Church, Rabbi Reuben Kaufman and Rabbi Hoffman. Doctor Nathan Krass of Temple Emanu-El, New York City delivered the main address and Rabbi Jesse Bienenfeld of Congregation Adath Jeshurun of Syracuse opened and closed with prayer. The choir sang musical selections under the direction of Cantor Emanuel Hollander. Julius Tumposky was chairman of the committee on cornerstone ceremonies.

The new building cost \$205,000 which was rather an impressive sum for so small a community even in those days of high inflation. The synagogue was built with a seating capacity of 650 and a convertible auditorium-gymnasium that could seat up to 700. Other facilities of the building consisted of seven classrooms; a chapel which in 1952 was dedicated by Mr. and Mrs. Ben W. Weitzman in memory of Fannie and David Weitzman; the library, dedicated to Moriah Lodge which furnished it; a kitchen, capable of serving banquets for several hundred people in the auditorium and the adjoining dining-room; and offices for the rabbi, the secretary and the cantor. The building also contained a sisterhood lounge, cloak-rooms, showers and other facilities.

On October 29, 1929, four months after the laying of the cornerstone, the terrible stock-market crash occurred. The affluent members saw their wealth disappear. Some members who could

not pay their pledges dropped out. Only the strong in courage and those who had faith in the future of Temple Beth El remained. During the interim period, from 1928 to 1930, the synagogue was without a rabbi. In January, 1930, Rabbi S. Joshua Kohn was officially invited to become the spiritual leader of Temple Beth El. Having previously made arrangements for an extended trip abroad to study at the Hebrew University in Jerusalem, he began his ministry upon his return from the Holy Land on August 1, 1930, in the gloomy depression which was to last throughout the thirties. Temple Beth El was indebted for about \$130,000 and the membership could hardly support the normal cost of maintaining so large an institution. The leaders of the synagogue had expected many new members to join the new and beautiful institution. Instead, there was apathy and indifference. To the rescue came Jacob Tumposky, the dynamic leader, who undertook the chairmanship of a membership campaign that succeeded in enrolling about one hundred new members.

The Temple encountered opposition from some of the Orthodox Jews. For instance, an anonymous circular, printed in Yiddish, containing resolutions passed by the "Union of Orthodox Rabbis" was distributed locally and sent to the rabbi of the Temple. These resolutions stated that Jews "should stay far away from the Conservatives and their Temples," and that marriages performed by Conservative rabbis were null and void. Other resolutions were of a more drastic character.²² The opposition had little effect on the congregation. Such unorthodox practices as men and women sitting together, English prayers at the late Friday evening and Sabbath morning services, and the confirmation of girls were welcomed by the membership. These changes were not new for they had been practiced for ten years in the Temple.

The membership dues in Temple Beth El were arranged on a sliding scale from \$75 to \$250 per year. The privileges of membership included two seats for the High Holy Days and tuition for all eligible children of members in Sunday or daily religious school. In 1929, there were about ten members who paid \$250 annually and many who paid more than \$75. But with the coming of the depression the large dues payers dropped to the minimum, and the

²² Yiddish circular, in possession of Utica Public Library.

minimum became the maximum. However, the enlarged membership in 1930 and 1931 increased the school population. In 1932, there were 200 children in the Hebrew, Sunday and Extension Hebrew High School.²³ Of these, one hundred attended both Hebrew and Sunday School and the other one hundred attended Sunday School only. The Hebrew classes were conducted on a two-day-a-week schedule with one hour for each session and the Sunday school was a separate department.

The depression, which many thought would be of short duration dragged on into the late thirties. Quite a few members took their children out of the school. In order to alleviate the situation the membership plan was changed in 1932 and dues were lowered to twenty-five dollars per family. Separate school fees were instituted—forty dollars for one child in Hebrew School and ten dollars for one child in Sunday School.²⁴ This change stabilized the financial situation for a few years, for now the Congregation knew its financial limits and ceased to count on large dues-payers who could not fulfill their obligations.

The real task was to make Temple Beth El a religious, educational and social institution despite the depression. A new program was instituted. In November, 1930, the Sisterhood undertook the sponsorship of the Book Review Club, thus stimulating interest in good books of Jewish and general interest. It is still functioning effectively. Adult classes in Hebrew for women were instituted in 1932, and so was a Child Study Group. Emphasis was laid on education, on the Hebrew School, the Sunday School and the Extension Hebrew High School. Elaborate holiday celebrations were held in the school with plays, dances and recitations by the children. These were supervised by Mrs. S. Joshua (Priva) Kohn and volunteers. Miss Sara Freedman coached many of the plays, while Rosalind Bengloff and Irma Lumberg prepared dance skits. The teachers in the Hebrew School during the early years of the depression were Moshe Rivlin, formerly of Palestine, Emanuel Kumin, Reuben Resnick (who subsequently became a supervisor of Jewish education in Chicago), Miss Kate Sonne and Irving Rokeach. The Sunday School teachers were recruited locally.

²³ See "Jewish Education Statistics," Table XXXIX, *infra*, pp. 193-194.

²⁴ Mimeographed membership plan in possession of Utica Public Library.

The Annual Lecture Series inaugurated in 1936, brought to Utica such outstanding personalities as Rabbi Milton Steinberg, John Haynes Holmes, Doctor Solomon Grayzel, Marvin Lowenthal, Doctor Israel Efros, Doctor Robert Gordis, Doctor Simon Greenberg, Doctor Abram L. Sachar, Ludwig Lewisohn, Doctor Abraham A. Neuman, Maurice Samuel, Lord Snell, Cornelius Vanderbilt, Doctor Everett R. Clinchy, and others. Another educational project was the Adult Jewish Institute conducted by Rabbi and Mrs. Kohn featuring courses in History, Bible and Hebrew for members of the congregation. The Oneg Shabbat (Sabbath Joy) Study Circle was instituted with a program of current Jewish events, Hebrew and Yiddish folk singing and a topic of the day or a subject of special interest.

Joseph Sonneborn led the congregation as president from 1930 to 1933, through the first years of the depression. Julius Tumposky was recalled as president during the most trying period of 1933-1939. He served ably, with wisdom, tact and resourcefulness. Doctor Herman Kowalsky followed as president from 1940-1945. Samuel J. Smith was president from 1946-1952. Jacob Horwitz presided in 1953 and died while in office. Sidney J. Lacher then followed in the presidency. During the 1930's and most of the 1940's, Temple Beth El was the center of Jewish activity for most of the Jewish organizations and the youth groups. Its membership grew steadily and as prosperity came back, the financial condition of the Temple improved. To round out the picture of Jewish life in Utica, it is necessary to describe the outside activities of Temple Beth El in the community at large as well as the activities of the Sisterhood and the Men's Club.

COMMUNAL RELATIONSHIP

On the corner of Genesee and Scott Streets, opposite Temple Beth El, stands the First Presbyterian Church. On Thanksgiving Day of 1930, the Reverend Theodore C. Speers, of the Church, invited Rabbi Hoffman to be its guest speaker. In 1932, Reverend Speers suggested to Rabbi Kohn that they institute a Union

Thanksgiving Day Service of a non-denominational character for the church and the synagogue on an experimental basis. The first Union Thanksgiving Day Service was held in the First Presbyterian Church on November 25, 1932. Reverend Speers conducted the Service; Rabbi Kohn preached the sermon and Cantor Hollander sang the solo. This idea found favor with the people and it was decided to include other neighboring churches in the Union Service. The Plymouth Congregational Church, the Church of Reconciliation, and the South Congregational Church joined in this annual religious event. This tradition of interdenominational Thanksgiving Day Services has continued down to the present day. The ministers of the churches and the rabbi of Temple Beth El participate in each service. The sermon is delivered alternately by rabbi and minister and the collection is divided between Jewish and Christian charitable causes. Attendance at the Union Service has always been very large and that is why Temple Beth El and First Presbyterian Church have been used alternately because of their large seating capacities. These services have become an accepted institution. They have had a benign influence in the community by helping to cement friendship between ministers and rabbi and between church and synagogue.²⁵

In 1937, the Reverend Arnold Keller, of the Church of the Redeemer, invited the members of Temple Beth El to a Fellowship Night. The Church presented a play on the theme of brotherhood. Both groups had an opportunity to enjoy an evening of fellowship. This event took place when Nazi might was triumphing and Nazi propaganda was flooding this country. It was significant for the community because this Church is Lutheran and its members are mostly of German origin.

Cordiality was reciprocated in January 30, 1939, when the Sisterhood of Temple Beth El invited the members of the Lutheran Church to the musical pageant, *My Country 'Tis*, written by Althea Osber Silverman, a former Utican. Miss Sara Freedman of Temple Beth El and Mrs. E. H. Hitzelberger of the Church of the Redeemer jointly directed the pageant in which members of the various racial stocks from the people of America took part. The normal and friendly relationship that existed between the members

²⁵ *Utica Observer-Dispatch* [=UOD], Nov. 25, 1932, and Dec. 1, 1933.

of the Jewish community and their Christian neighbors was further cemented by such social and cultural contacts.

At that time, the Reverend Doctor Everett Clinchy, Director of the National Conference of Christians and Jews, was organizing city-wide interdenominational committees to sponsor Brotherhood Day and Brotherhood Week. This movement for good will among the inhabitants of this country was then new. Doctor Clinchy came to Utica in 1936 and invited a group to sponsor the movement. Among those who responded to the call were the Reverend Theodore L. Speers, Father Joseph L. May, the Very Reverend D. Charles White, George Winslow, Director of the Utica Chamber of Commerce, Rabbi S. Joshua Kohn, Julius Tumposky, H. Myron Lewis, Charles T. Sitrin and Julius Rothstein. The group of Catholic, Protestant and Jewish leaders chose Mr. Rothstein, a respected communal businessman, to head Utica's Committee. The task was at first difficult because of the newness of the idea. Mr. Rothstein arranged radio programs and entrusted the Men's Club of Temple Beth El to sponsor Brotherhood Week. Catholic, Protestant and Jewish clergymen were the speakers but later laymen took their places. Delegations from the Men's Clubs of many churches were invited to participate in Brotherhood Day.

Interdenominational activities were expanded in other directions. Thus, during the depression, on May 8 and 9, 1933, the Temple Minstrels staged two benefit performances for the Utica Council, Knights of Columbus Relief Fund at St. Francis de Sales Auditorium. An editorial in the *Utica Observer-Dispatch*, entitled "Tolerance at Home," praised this warm-hearted endeavor.²⁶

In 1936, the Men's Club honored Reverend Speers of the First Presbyterian Church by presenting him with a silver trophy for his good-will work in furthering the Union Thanksgiving Day Service and Brotherhood Week. He was leaving Utica to occupy the pulpit of Central Presbyterian Church in New York City.²⁷

The year 1938, so full of turmoil in the political world, began and closed for the Jews of Utica with some heart-warming events. The Brotherhood Day celebration on February 20th, sponsored

²⁶ *Temple Beth-El thru 25 years, 1919-1945*, p. 6.

²⁷ *UOD*, Jan. 22, 1936.

by the Men's Club of Temple Beth El found 350 Protestants, Catholics and Jews listening to the Reverend Arnold Keller and Father Matthew J. Lawler, Pastor of St. Peter's Catholic Church and several other churchmen. It was Father Lawler who called this occasion, "a lucid moment in a world that has become a glorious insane asylum." The Honorable Vincent R. Corrou, Mayor of Utica, summed up the discussion by emphasizing that our precious liberties must be safeguarded and protected. The *Utica Daily Press* captioned the Brotherhood Day Celebration item as a "Lucid Hour in a Mad World."²⁸

In 1939, the South Congregational Church was in dire financial straits and the bank was ready to foreclose the mortgage. Rabbi Kohn initiated a collection from among the synagogue members. The Men's Club put on an extra performance of its annual show "Remote Control" and the proceeds were turned over to the Church. This example was commended by the newspapers. The *Utica Daily Press* wrote a lengthy editorial, "Good Neighbors," in which it said:

This is a practical illustration of the sort of co-operation between different religious faiths in which the people of the United States believe.²⁹

In April, 1945, as a token of gratitude, the South Congregational Church sent a voluntary contribution to Temple Beth El on the occasion of the Temple's twenty-fifth anniversary to help the Temple pay off the final mortgage debt.

In 1941, the Men's Club put on a special performance of the play, "Margin for Error," for the British and Greek War Relief Societies.

The 1930's especially needed the ideals of tolerance, brotherhood and good neighborliness. Temple Beth El with its Men's Club and Sisterhood genuinely fostered these ideals and they found a hearty response in the churches and in the community. In retrospect, one can truly say that the religious community lived up to these ideals.

²⁸ UDP and UOD, Feb. 21, 1938.

²⁹ UDP, April 20, 1939.

The Sisterhood of Temple Beth El

Rabbi Reuben Kaufman organized the Ladies Auxiliary in 1919 with thirty-eight charter members. The organization later changed its name to the Sisterhood of Temple Beth El. One of its main functions was to develop congregational social life. The Auxiliary provided a kosher kitchen and served the first supper for the newly-organized Men's Club in 1922. It also purchased Bibles to present as gifts to the confirmants. The first president was Mrs. David L. Cohen and the first Sisterhood delegate to the Women's League Convention in Pittsburgh, in 1922, was Mrs. Reuben Kaufman. Mrs. David L. Cohen was elected treasurer of the Women's League of the United Synagogue in 1923. In 1925, the Sisterhood took charge of the first luncheon of the first State Conference held by the Council of Jewish Women in Utica. The Sisterhood sponsored the first community *Seder* (home service on the first two evenings of the festival of Passover) in 1926. In the same year the Sisterhood was well represented in the Community Chest campaign.

In 1930, the Sisterhood turned its attention to sponsoring cultural programs—the Book Review Club, Oneg Shabbat Study Circle, Child Study Group, Hebrew classes for women and the Annual Lecture Series. During the succeeding years the Sisterhood aided the synagogue financially by conducting large social events such as the Thanksgiving Eve Dance, started in 1930, the Purim Masquerades and the Spring Dance. When the Jewish Community Council was organized the Sisterhood joined immediately. In 1933, Mrs. Herman Sonneborn was the first Sisterhood president to be elected to membership on the Board of Trustees of the congregation. The Sisterhood contributed more than \$25,000 to the coffers of the synagogue in the most trying years, 1930-1945. It may justly be recorded that the Sisterhood was not only an integral part of the synagogue but was the dynamic force in the social and cultural life of the Temple's program as well as a great help to its financial stability.

The Men's Club of Temple Beth El

Similarly the Temple Men's Club,³⁰ which was organized in

³⁰ The first officers of the Men's Club were: Samuel Reichler, President; Doctor Herman E. Kowalsky, Vice-President; Mortimer Abelson, Secretary; Arthur I. Abelson, Treasurer.

March, 1922, broadened the civic activities of the Congregation. Besides its dinner meetings with interesting speakers, the Men's Club undertook the sponsorship of Troop 10, Boy Scouts of America, formed at Temple Beth El in 1925 by Ben Grossman, Ralph Krohn and Samuel Reichler. For several years the Men's Club was inactive, especially during the years when the Harmony Club was in the ascendancy. It was revived when the new Temple was erected. On December 29, 1930, Jacob Tumposky was elected president of the Men's Club and he started it on a career of fruitful activity for the synagogue and community. It became the school for the future communal leaders. It continued sponsoring the Scout Troop and gave it scoutmasters, troop committee men and benefactors. Joseph Sonneborn, Jr., Robert Rosenblum, Robert Weiss and Gabriel Harris were scoutmasters and Dr. Howard Engel, Donald Yust and Morris Ribyat were assistant scoutmasters. Nathan Sonne helped to establish and equip a cabin for the Boy Scouts at Camp Ballou, near Frankfort.³¹

The interest of the Men's Club in youth activities stimulated it to sponsor an annual Fathers' and Sons' Banquet with popular athletic celebrities as speakers. In the religious field it took charge of Sunday morning *minyan* breakfasts and encouraged active interest in the late Friday night services as well as in a daily minyan.

In 1932, Mac Berger of the Men's Club, sponsored semi-professional basketball games which were followed by dances. These affairs brought large crowds for a time but not the much-needed revenue. They did not last too long because the Men's Club found better means of raising funds. Under the chairmanship of Doctor Sol Kantor, physical culture classes were organized in the Temple gymnasium and these activities attracted Jewish young men to the Temple because the Young Men's Hebrew Association had been out of existence for several years.

In 1931, the Men's Club began producing a series of minstrel shows. Alex Philipson was most active in this enterprise. Harry Arlen, Hyman (Hi) Pizer,³² Louis Philipson, Gar Nathan, Harry

³¹ In the city-wide Boy Scout movement Jack Abrams, I. Wolfe Gilbert and Ben Grossman served as members of the Executive Council. Members on the troop committee assisting the Scouts were Jack Abrams, Joseph Drobner, Milton Feldman, David Geffen, Jack Kennedy, Herman Klein, Ralph L. Krohn, Samuel Lindy, Moe Myers, Milton Nelson, Abe Rizika, Chester Sitrin and Ben Toffler.

³² "Hi" Pizer died in World War II.

Cramer, Jacob Tumposky, Mrs. Mabel Levine, Jacob O. Nusbaum, Gertrude Freeman and many others made the shows an attractive event.

In 1937, the Men's Club began presenting Broadway plays yearly—"Night of January 16th," "Awake and Sing," "Remote Control," and "Margin for Error," with success. Howard Seld, Milton Abelow, Daniel Myers, Ira Ball, Sara Freedman and Jacob Tumposky had leading roles for many years. With the coming of World War II, the youthful ranks were depleted³³ and the Men's Club changed to musicales in 1943, under the direction of Cantor Paul Niederland. These musicales have continued for many years.

An indefatigable worker in the field of publicity and information has been Harry Markson, a modest, capable and genuine worker for the Club and the Temple. Another conscientious worker who arranged the dinners and banquets, an indispensable, gastronomic asset for the Men's Club and the Temple, was Jacob Ball.

The theatrical and musical productions of the Men's Club not only engendered interest among the Jewish young men and women but also brought financial returns to the synagogue with which to equip the stage, the auditorium and augment the budget of the synagogue. Between 1931 and 1943, the Men's Club contributed about \$25,000 to Temple Beth El but its real and abiding influence was the training of future synagogue and communal leaders from among the Jewish youth of Utica. The activities of the Men's Club in youth work, in religious, cultural, athletic, theatrical and musical spheres were a potent force in invigorating the Temple and enhancing the status of the Jewish community.

In summing up the activities of the Temple's two main auxiliary organizations—the Sisterhood and the Men's Club—it becomes clear that their active participation in communal affairs furthered goodwill in the 1930's and 1940's. Their activities helped to create a better communal climate during the years of economic dislocation and especially helped to mitigate Nazi propaganda.

Temple Beth El's Role

Let us now return to the story of Temple Beth El as an institution. The Sisterhood and the Men's Club carried on their activities.

³³ For data on Utica Jews who served in World War II, see *infra*, p. 141.

The religious school which met three times a week changed to daily sessions—five times a week. The Hebrew High School was advanced to a four year course—two sessions a week. The Young Judaea clubs, the Temple Players and the Junior Sisterhood were all engaged in their purposeful activities during the 1930's.

The Temple planned to celebrate its *bar mizvah* (confirmation) in 1932 but the celebration was cancelled because of the growing depression. In 1939, a healthier economic mood prevailed and the Temple celebrated its twentieth anniversary. For an entire week—from Sunday evening, November 19th, to Sunday evening, November 26th—the event was commemorated. On the first day a lecture was delivered by Professor Oscar I. Janowsky on "The International Crisis and the Jews." On Monday, the Sisterhood presented a historic pageant, written and directed by Miss Sara Freedman, which depicted the story of Temple Beth El from its inception in 1919 to its twentieth anniversary. Mrs. H. Myron Lewis, President of the Sisterhood, was chairman of the evening. On Wednesday evening the annual Thanksgiving Eve Dance took place at Hotel Utica. Mesdames Harry Leventhal, Samuel Fink and Mark Simons were the chairmen. On Thursday morning the eighth annual Union Thanksgiving Day Service was held in Temple Beth El. At the Friday Evening Service, on November 24th, Rabbi Isidor Hoffman, spoke on "The Role of the American Synagogue." On Sabbath morning, the children of the school conducted the service under the direction of Reuben Resnick and Miss Kate Sonne. Rabbi Kohn preached to the congregation on "Children of Temple Beth El."

The celebration closed with a banquet on Sunday evening at the Hotel Martin. Julius Tumposky, President of the Congregation, who piloted the institution through the stormy years of 1933-1939, was the toastmaster. The fete was an appropriate closing for his twenty years of service to Temple Beth El. Doctor Herman E. Kowalsky, Co-Chairman of the twentieth anniversary, Mrs. H. Myron Lewis, Sisterhood President, Samuel J. Smith, Men's Club President and Miriam Tumposky, Junior Sisterhood President, brought greetings. Rabbi Kohn and the invited guest, Rabbi Max Arzt, President of the Rabbinical Assembly, were the speakers. Charles T. Sitrin, Chairman of the twentieth anniversary, delivered an address and announced that his committee succeeded in raising enough money to retire \$42,000 indebtedness owed to the bank.

This resulted in lifting a heavy financial burden from the congregation. Cantor Emanuel Hollander presented the musical program and closed the banquet with grace after the meal.³⁴

Doctor Herman E. Kowalsky, Secretary and Treasurer of the Congregation at various times and on the Board of Trustees for twenty years, was elected president in 1940. Cantor Emanuel Hollander, at this time, resigned his position after fifteen years of service with the Temple and was replaced in 1941 by Paul Niederland, a refugee from Germany. He organized a choir that has received commendation in local music circles for its rendition of synagogue music. On April 27, 1941, Rabbi and Mrs. S. Joshua Kohn were tendered a testimonial in honor of their completion of ten years of service to the synagogue.

With the advent of World War II, on December 7, 1941, much of the activity of Temple Beth El merged with that of the community at large.

Temple Beth El's role in the community would not be complete without mentioning that its rabbis participated wholeheartedly in the philanthropic and cultural activities of the community. The rabbis of Temple Beth El have been, generally speaking, on the liberal side of political, social and economic questions. From the published accounts in the newspapers, it can be seen that they did not hesitate to express publicly their views, popular or unpopular. The Temple accorded its rabbis full freedom of speech even though at times there arose embarrassing situations.

Rabbi Kaufman was active in the Community Chest. He fearlessly attacked missionaries who spoke degradingly of Judaism. Rabbi Hoffman took up the cudgels for liberalism when he joined the group who worked for a new trial for the two convicted radicals, Sacco and Vanzetti in 1927—a case that aroused world-wide interest.³⁵ He also advocated reducing hours of labor for

³⁴ The Twentieth Anniversary Celebration was under the direction of Charles T. Sitrin, Chairman, Dr. Herman E. Kowalsky, Co-Chairman and Joseph Samuels, Chairman of Finance. The Executive Committee consisted of Barney Abelow, David Copeland, David Geffen, Dr. Harold Katzman, Allen E. Kennedy, Barney Kopel, Arthur Markson, Abe E. Nathan, Otto, Philip and Nathan Sonne, Jacob Tumposky and Samuel Wolf. The general committee was chaired by Harry Markson. The Sisterhood committees were headed by Mrs. Milton Feldman, Chairman of Decorations, Mrs. Barnet Kirshtein, Chairman of Arrangements and Mrs. Samuel Slater, Chairman of Reservations.

³⁵ *UDP*, Aug. 4, 1927.

women in the State of New York, an unpopular cause with some Utica employers.³⁶ Rabbi Kohn, too, took a liberal position on many current issues. He objected strongly to the suggestion that religion be taught in the public schools or that Bible teaching be introduced.³⁷ He fought for the elimination of Shakespeare's *Merchant of Venice* from the High School curriculum because, he claimed, it fanned hatred.³⁸ He campaigned for the Reverend Anthony Perrotta, the Socialist candidate for Mayor of Utica in 1931.³⁹ Although this political activity did not find favor with some of the members of Temple Beth El, the synagogue recognized that the rabbi's political views were his own and that he was motivated by a sincere desire to better the deplorable economic situation of the depression. Realizing also that several members of Temple Beth El were prominently active in both political parties the position of the Temple in not "disciplining" the rabbi was very commendable in so delicate a situation. Rabbi Kohn also joined the Civic Forum, a committee that opposed the purchase of the city water works at what the State Commission on Utilities considered as an exorbitant price.⁴⁰ This communal activity, too, was not considered politically wise by some members of the synagogue. However, these examples illustrate that the congregation upheld the ideal of freedom of speech. Furthermore, it should be noted that the rabbis of Temple Beth El were active in the many community causes for the city's betterment such as the Community Chest, the Foreign Policy Association, the Family Service Association and many other civic enterprises to which exception could not be taken.

³⁶ Information given to author by Rabbi Isidor Hoffman, who attended hearings before a State Committee and expressed his views in a sermon.

³⁷ *UOD*, Oct. 8, 1932.

³⁸ *Ibid*, Feb. 6, 1932; Feb. 7, 1932; Feb. 10, 1932; Oct. 8, 1932.

³⁹ *UDP*, Oct. 22, 1931.

⁴⁰ *UOD*, March 9, 1934.

IV

The Jewish Community Council

ATTEMPTS AT NATIONAL ORGANIZATION

SEVERAL ATTEMPTS have been made to create a central organization for American Jewry. As early as 1841, the Reverend Isaac Leeser, a man of great vision, extended an invitation to all the synagogues in America to work out a "plan for a general union."¹ It met a very silent reception. In 1859, the Board of Delegates of American Israelites was created, spurred on by the famous Mortara case in Italy.² When the excitement subsided the interest in the Board of Delegates did also. This organization managed to collect some valuable congregational statistics for that period. In 1878, the Union of American Hebrew Congregations assumed some of the functions of the Board of Delegates. Naturally, the numerically superior Orthodox congregations would not agree to the suzerainty of the Reform group. In 1891, representatives of nineteen cities met and established the Jewish Alliance of America. Here was an attempt to create a national organization based on a secular level, not based on the synagogue structure. In 1906, the American Jewish Committee was formed by prominent and influential individual Jews to protect Jewish rights—mainly in Eastern Europe—and to protest against anti-Semitic outbreaks.³ The disorganization

¹ *Circular*, Philadelphia, Ab 5601 (July, 1841); Bertram W. Korn, *Eventful Years and Experiences* (Cincinnati, 1954), p. 35.

² Abraham G. Duker, "Structure of the Jewish Community," in *The American Jew*, edited by Oscar I. Janowsky (New York, 1942), pp. 157-160. "Board of Delegates of American Israelites," *UJE*, vol. II, p. 427.

³ *Of Freedom and Faith: Viewpoint and Program of the American Jewish Committee* (New York, 1956).



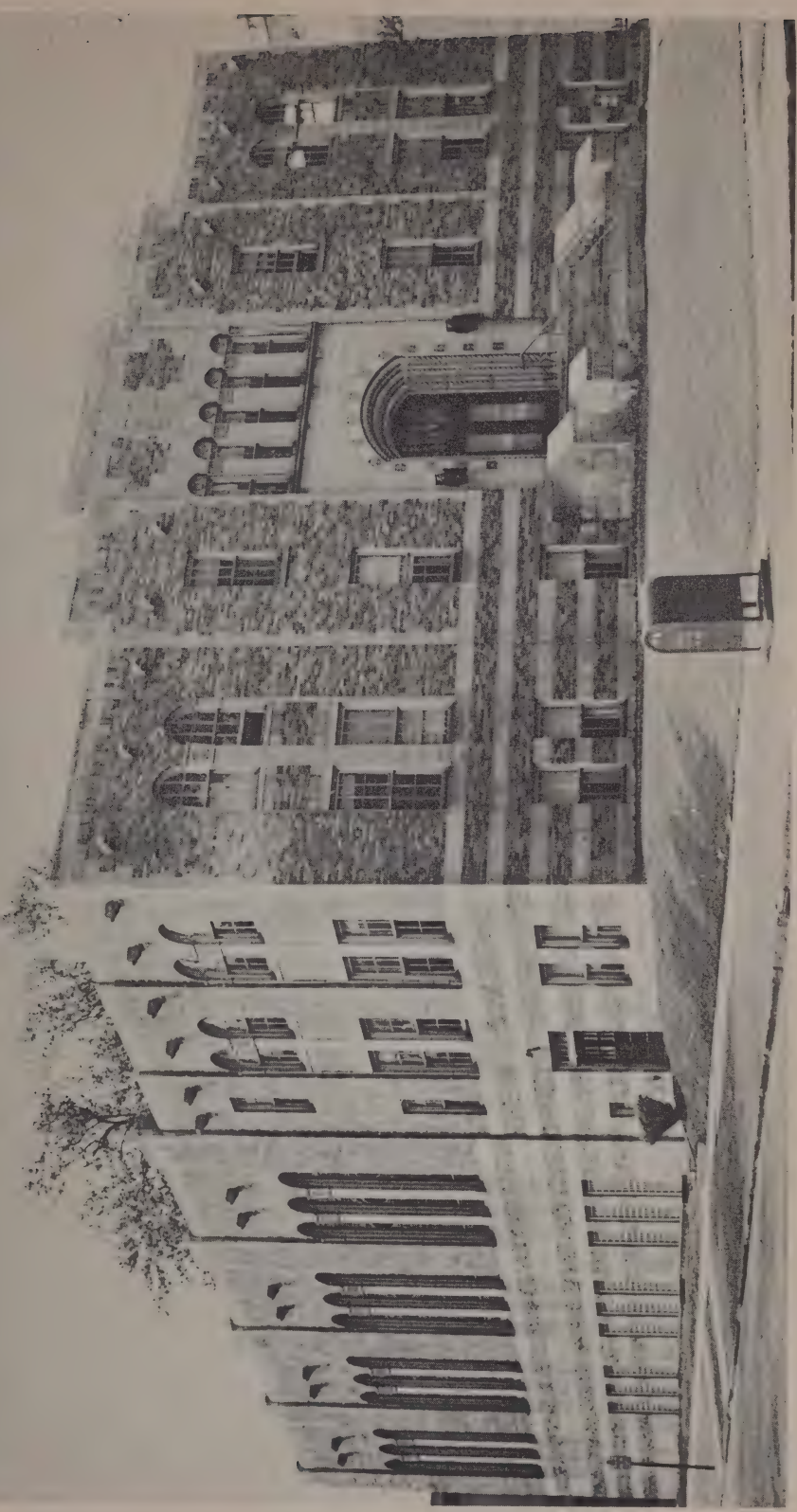
CONGREGATION HOUSE OF JACOB
(1870-1948)



CONGREGATION HOUSE OF DAVID
(1904-1950)



CONGREGATION SHAAREI TEFILLAH
(Dedicated in 1924)



TEMPLE BETH EL
(Dedicated in 1930)



TEMPLE EMANU-EL

(Dedicated in 1953)



קאננג תפארת צבי תש
CONGREGATION TIFERETH ZVI

CONGREGATION TIFERETH ZVI

(Dedicated in 1950)



CHARLES T. SITRIN HOME
(Dedicated in 1951)



JEWISH COMMUNITY CENTER
(Dedicated in 1955)

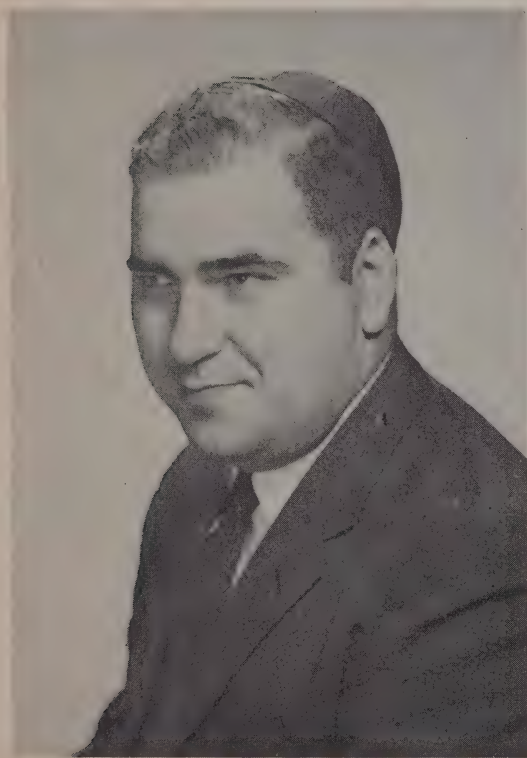
Rabbis



Rabbi I. David Essrig



Rabbi S. Joshua Kohn



Rabbi Herman Shulman



Rabbi Jerome Lipnick



Rabbi Louis Ginsburg



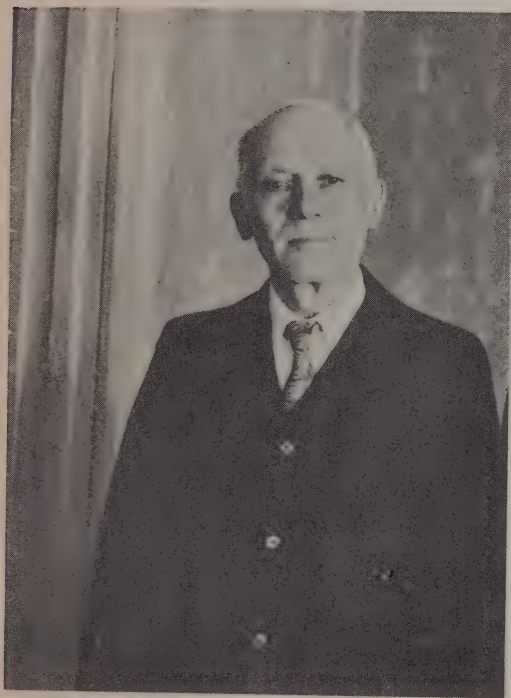
Rabbi Bernard N. Cohn



Mrs. Myron S. (Rose) Liberman
(1865-1948)



Charles T. Sitrin
(1897-1942)



Isaac Dean
(1871-1957)



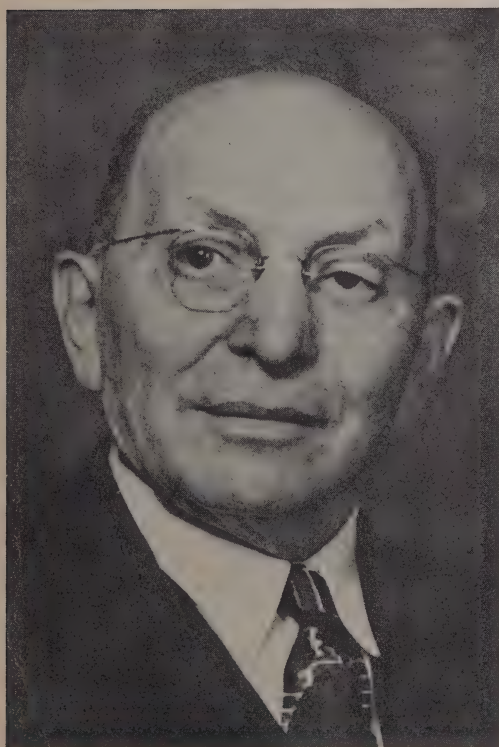
Moses Lewis
(1871-1956)



Louis Abelson
(1860-1939)



Jacob Tumposky
(1897-1945)



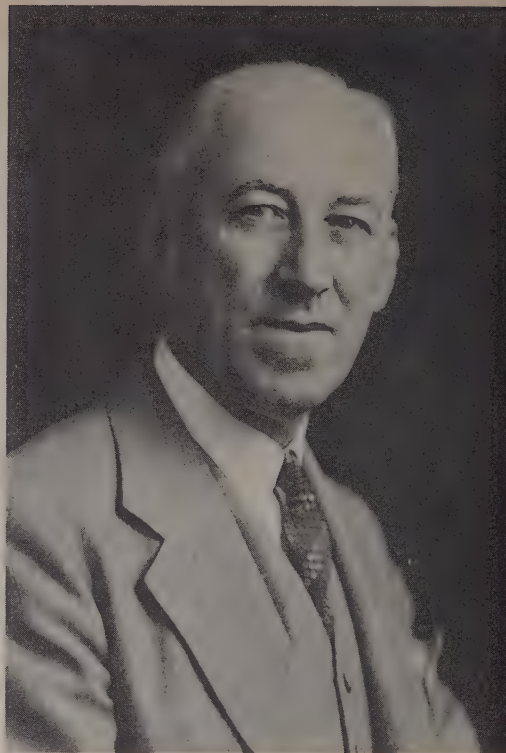
Barney Abelove
(1880-1953)



Miss Amelia Shacofsky
(1867-1943)



H. Myron Lewis



Julius Rothstein



Mrs. Ralph (Rose) Krohn

Mrs. I. Wolfe (Leah) Gilbert



Mrs. Harris G. (Pearl) Nathan



Mrs. Charles T. (Florence) Sitrin



Mrs. Wolf (Libby) Kowalsky



Mrs. S. Joshua (Priva) Kohn



FORMER CHAIRMEN OF THE UNITED JEWISH APPEAL

Seated, left to right: Moe Shapiro, Julius Tumposky, David Geffen, Dr. Harold Katzman.

Standing, left to right: H. Robert Rosenblum, Jules Savlov, Philip Sonne and Dr. Jacob L. Savett.



OFFICERS JEWISH COMMUNITY COUNCIL

Standing, left to right: Robert I. Marcus, Executive Director; Joseph Berson, 1st Vice-President; Mrs. Florence R. Sitrin, President; Bernard Shoninger, Treasurer; Bernard Blaustein, Secretary; Lawrence A. Tumposky, Honorary President.



**FORMER CHAIRMEN OF THE WOMEN'S DIVISION,
UNITED JEWISH APPEAL**

Seated, left to right: Mrs. Jacob L. (Anne) Savett, Mrs. Jacob (Rose) Horowitz, Mrs. Lawrence (Shirley) Tumposky, Mrs. Maurice (Harriet) Levinson, Mrs. Joseph (Gertrude) Berson and Mrs. Ralph (Rose) Krohn.

Standing, left to right: Mrs. Charles T. (Florence) Sitrin, Mrs. Joseph (Kay) Sitrin, Mrs. Samuel (Ruth) Poplock, Mrs. Ben (Ruth) Movsh, Mrs. Jacob (Sylvia) Philipson, Mrs. Myron (Irma) Berger, Mrs. Max (Ruth) Philipson, Mrs. Harold (Frances) Katzman, Mrs. Martin (Augusta) Abelow.



HERTZEL CULTURAL CLUB

FIRST ROW: Seated, left to right: Charles Shechter, Max Freedman, Mrs. Goldie Margolin, Louis Brown, Chester Sitrin, Manuel Freeman, Simon Kibel.

SECOND ROW: Sam Shechter, Mrs. Celia Klein, Mrs. Sol Hodes, Mrs. Freda Caro, unidentified, Mrs. Florence Hoffman Alderman, Mrs. Anna Hendl, Mrs. Rose Cramer Appelbaum, Miss Sylvia Bonnett, Simon Shechter.

THIRD ROW: [?] Shafer, Henry Berger, Sam Caro, Paul Shulman, Benjamin Brown, [?] Shapiro, B. Shapiro, Charles Pearlman.

NEW YORK STATE UNITED JEWISH CAMPAIGN CONSTRUCTION

RELIEF CONFERENCE: Hotel Syracuse, December 4, 1927



FIRST ROW: left to right: Dr. Herman E. Kowalsky, Bernard Given (Syracuse, N. Y.), Mrs. Joseph (Clementine) Sonneborn, David Brown (Detroit, Michigan, National Chairman), Samuel Reichler, Nathan Spear (Rome, N. Y.).

SECOND ROW: left to right: Myer Boff, Simon A. Mailman, Samuel Mailman, Joseph Sonneborn, Max Lichtman, Julius Tumposky and David Copeland.

of East European Jewry, the need for minority rights for Jews in non-democratic countries, the emergence of the Palestinian problem with the announcement of the Balfour Declaration on November 2, 1917, were responsible for the organization of the American Jewish Congress in 1918. The national leadership of the American Jewish Congress lasted for a brief period. The two recent attempts—that of the General Jewish Council in 1938 and the American Jewish Conference in 1943—were also unsuccessful.

All these attempts to create one national organization for American Jewry failed primarily because American Jewry was an inchoate mass, divergent in origin, varying in speech as well as in religious, cultural, economic and social backgrounds. There were too many differences between the Sephardic Jew, the German Jew, the East European Jew, the established Jew and the ever-increasing immigrant Jews. Friction grew between the synagogue groups and the Jewish laboring classes, between the economically comfortable and economically depressed Jews. When the Jewish situation demanded, individual Jews, self-appointed, or leaders of the above mentioned national organizations, arose to defend the Jewish people. But they never received a mandate from a democratically organized Jewish community and often enough they were challenged by a group differing in outlook or in method of operation. Gradually American Jewry has learned to organize nationally and work harmoniously in areas such as education, the center movement, philanthropic and Zionist work. But a national organization, democratically elected or democratically appointed, to subsume all facets of Jewish life and to direct authoritatively has not yet been successfully created. Some Jews feel that such an ideal is unattainable. The view generally expressed by the American Jewish Committee is that it is undesirable. The American Jewish Congress has held one or two national elections but its support, too, was segmentary. Only in the philanthropic field has American Jewry managed to create central, large-scale planning and therefore attained great and fruitful results.

However, the swift-moving changes since World War I have created innumerable problems that clearly show that unorganized Jewish communities cannot safeguard themselves, or develop and build religiously and culturally thriving Jewish life by themselves in a self-imposed vacuum. Eventually there must come about a

national organization patterned after the traditional Kehillah (an organized Jewish community) with the additional ingredient of the American tradition of democratic elections or democratic choice.

The first great attempt to organize the Jewish community (Kehillah) of New York City was made in 1908 by Doctor Judah L. Magnes. It lasted or lingered until 1922.⁴

Doctor Mordecai M. Kaplan, Professor at the Jewish Theological Seminary and founder of the Reconstructionist movement, was one of the leaders who had helped in that great experiment. He has since advocated the "organic Jewish community." Perhaps the solution to Jewish disorganization lies in first organizing the smaller Jewish communities "organically" or democratically, then the larger communities and finally in building a national organization. The authoritative spokesman and guiding force in Jewish life will only come when democratically organized Jewish communities demand a National Jewish Community Council.

The manifold problems confronting the Jewish Community of America—and Utica Jewry in particular—during the early 1930's were responsible for the attempt at centralization. The synagogues were in dire economic straits. The newly-built Temple Beth El saw itself crushed by a huge financial obligation. The Allied Jewish Appeal campaigns were unsuccessful.⁵ Itinerant rabbis and wayfarers were directed from one synagogue to another or to the Federation for alms. Jewish patients from various cities of New York State, who died in the Utica State Hospital or Marcy State Hospital, became a burden on the local community because there were no relatives or the relatives were too poor to claim them. The religious burials were usually arranged by one or two individuals who collected some funds and managed to have a synagogue supply the grave. No individual or synagogue wanted to assume the whole

⁴ See *The Jewish Communal Register*, edited and published by the Kehillah (Jewish Community) of New York City, 1917-1918. An excellent account of "The Jewish Community (Kehillah) of New York, 1908-1922" is found in Norman Bentwich's biography of Judah Magnes, entitled *For Zion's Sake* (Philadelphia, 1954), pp. 76-96. *The American Jew*, edited by Oscar I. Janowsky, p. 65.

⁵ See "Philanthropic Campaigns," Table XXI, *infra*, pp. 173-174.

responsibility. The communal funds for these activities were just not there or were insufficient.

Another disturbing problem that had its repercussions locally was the situation of the Jews in British Mandated Palestine. The stoppage and later the limitation of Jewish immigration into Palestine and the prohibition to purchase land were stifling the development of Palestine as the Jewish National Home. On the European scene the danger from Hitler grew daily worse. All these problems had to be met not by a divided but by a united community. It was the philosophy propounded by Doctor Mordecai Kaplan, plus the international and local situation, that spurred Rabbi S. Joshua Kohn of Temple Beth El to attempt to organize the Jewish Community Council.

At first he interested the Temple groups—the Board of Trustees of the synagogue, the Sisterhood and the Men's Club in the idea of a central communal organization. To allay the suspicion and reluctance of the Orthodox synagogues, suspicious because the idea was coming from the Conservative element, he obtained the support of Moses Lewis, President of Congregation House of Jacob, who was reverently regarded as the lay leader of Orthodox Jewry in Utica. His son, Judge H. Myron Lewis, definitely favored the proposed idea of a Jewish Community Council. A circular in English⁶ was then sent on July 26, 1932, to all the organizations with the suggested plan, explaining the philosophy and mechanics of the new type of communal organization. Judge Lewis and Rabbi Kohn visited the meetings of all the congregations and organizations, expounded the new idea and answered innumerable questions. The misgivings of the four Orthodox synagogues were somewhat allayed. The fear that the financial structure of the Federation of Jewish Social Service would be taken over by the new organization was removed. The interest of the fraternal lodges, that could not see how they fitted into this Jewish picture, was tacitly gained. Above all, it was made manifestly clear that no organization would lose its identity. Slowly the opposition faded and the prospect of a healthier community life converted the

⁶ *Infra*, p. 82.

apathy into genuine interest. Though short in form the plan was ambitious in prospect. Its text follows:

THE PROPOSED PLAN

FOREWORD

July 26, 1932

Judaism is facing the question, "Shall I live or shall I die?" Present economic conditions have made this eternal question more threatening. Spiritual death stares us in the face.

JUDAISM AND THE JEWISH PEOPLE WANT TO LIVE

THEREFORE

1. To organize all Jews and all Jewish institutions into a Kehillah, or Jewish communal organization.
2. Each Jew is to become a member of the Jewish Community. Each organization is to pay a membership fee as an organization.
3. Only a Jew, member of the Kehillah, is to receive any religious, social or educational benefits from the Jewish community, either he or members of his family. Those too poor to pay the small membership fee are to be exempt by the authorities of the Kehillah.

Committees

COMMITTEE ON FINANCE

- A. This committee is to try to help those institutions that are in need of aid and to draw up a plan for financing all Jewish institutions.

COMMITTEE ON JEWISH EDUCATION

- B. This committee is to unify and standardize Jewish education and to assure all Jewish children the benefit of an education.

COMMITTEE ON NATIONAL ORGANIZATIONS

- C. This committee is to see that Utica Jewry is represented on all national organizations and that delegates are sent to the conventions and that in this way we help the Jews in America.

COMMITTEE ON PALESTINE AND EUROPEAN COUNTRIES

- D. This committee is to be in charge of all collections for Palestine and Europe.

COMMITTEE ON KASHRUTH

E. This committee is to organize the Shochetim and the butchers in such a way as to stimulate the observance of the laws of Kashruth; perhaps, to inaugurate new plans whereby revenue can be derived for the benefit of the Jewish community without hurting the business of the Shochetim or butchers.

CONDITIONS UNDER WHICH THE KEHILLAH IS TO BE FORMED

A. A charter is to be obtained.

B. No additional butcher, Shochet, rabbi or other religious functionary is to be invited to Utica unless there is a need for them, a proper way of paying them, and approved by the Board of the Kehillah.

C. That in all our relations with non-Jews only authorized spokesmen for the Kehillah are to give the Jewish point-of-view.

D. That an organization or a member joining the Kehillah can only secede after a written resignation is properly sent in.

Conclusions

This organization can be formed provided our enthusiasm, idealism and honesty for the cause prevail. Many subjects have not been touched upon but we may confidently leave those for the future work of the organization. Shall we live or shall we die? You answer.

The proposed plan to organize the Jewish community into a democratic, self-governing body was discussed and argued at the meetings of every organization from 1932 to 1933. The proposition as presented stressed the value of co-ordinated, centralized efforts in all facets of Jewish life and the benefits to the whole community. In presenting the idea of a Jewish Community Council, the following were the typical questions asked and the answers given:

"What is the Jewish Community Council?"

It is a Jewish representative body composed of delegates from the Jewish organizations and of each individual Jew who lives in Utica.

"What is the aim of the Council?"

To develop and promote Jewish life in Utica and to aid in promoting Jewish life in all other countries.

"How will we do it?"

By aiding financially our communal institutions and by directing the drives for funds for our unfortunate brethren in Europe as well as in Palestine.

"Will it interfere with the work of the individual organizations?"

No. A Jew can signify his Jewishness by joining the Council.

"What benefit does one derive from joining the Council?"

The Jew, who is a member, is privileged to help his people, privileged to partake in educational, social, cultural and religious activities.

The idea of the Jewish Community Council made progress slowly. Perhaps it would not have come into being had not the unfortunate accession of Hitler to power in Germany in 1933 galvanized the community into practical action. The individual had his own economic woes and the idea of solving the community's problems was not a thrilling venture. The reports, however, coming from Jewish sources, especially the warnings by the American Jewish Committee and the American Jewish Congress against impending doom for the Jews in Germany, were having their effect. Mass meetings protesting Hitler's treatment of German Jews were being held in cities all over the United States. Such a meeting was called in Utica on Sunday, March 26, 1933, in Temple Beth El with Rabbi Kohn presiding.

This meeting was largely attended by representatives of the local synagogues and the other organized social, fraternal and women's groups. Rabbi Kohn discussed the German situation and then called upon the following to speak: Rabbi Joseph Kastel, Isaac Dean, Julius Greenburg, President of Congregation House of Israel; Samuel Woldenberg, President of Congregation Shaarei Tefillah; Jacob Sitrin, President of Congregation House of David and Isaac Zacks, President of Congregation House of Jacob. A lengthy discussion took place. It was decided that the situation needed careful and constant attention and that it was best to have a permanent organization watch over the interests of the Jewish people instead of individual and sporadic efforts to counter the rising spread of Hitlerism.

A motion was made by Isaac Dean, seconded by Gordon Samuels, that the group form a permanent organization to be known as the Jewish Communal Council to help Jews in any part of the world.⁷

Upon motion of Mrs. David Leventhal and seconded by Doctor Herman Segaul, a committee consisting of the rabbis and presidents of the synagogues and other members of the various Jewish organizations was temporarily set up. They were to select a permanent committee empowered to draw up fitting resolutions to the Secretary of State, Cordell Hull, and to the German Ambassador, informing them of their deep concern about the reported mistreatment of Jews in Germany. A letter was read from the American Jewish Committee about the tragic situation. Jacob Sitrin then moved and Julius Greenburg seconded a motion that a collection be taken up for the necessary expenses of printing stationery, for postage for the Council and that the balance be sent to the American Jewish Committee for its worthy work. The collection, taken up by Isaac Smith and Jacob Ball, amounted to \$57.35. It should also be recorded that Joseph Sonneborn, President of Temple Beth El, whose family for generations past lived in Germany, expressed some doubt as to the wisdom of over-excitement. He thought that the German people would tame Hitler, since he was now in the Chancellor's office. It must be noted, however, that he concurred whole-heartedly in the actions taken by the meeting. Rabbi Kohn was chosen as temporary president. The group organized itself under the name of the "Jewish Communal Council" and shortly thereafter assumed the name of the Jewish Community Council.⁸

The first regular meeting of the Jewish Community Council was held in Temple Beth El on Monday evening, April 3, 1933. The Reverend Emanuel Hollander acted as temporary secretary. The temporary president reported that the proper resolutions were sent to the German Ambassador and to Cordell Hull. Seventeen organizations were represented by thirty-three delegates at this first

⁷ The resolutions were translated in a Yiddish circular, dated April 4, 1933. The Circular is in the archives of the Jewish Community Council.

⁸ Minutes of the Jewish Community Council [=MJCC], March 26, 1933, in the archives of the Jewish Community Council and UOD, March 27, 1933.

meeting.⁹ Charles T. Sitrin, representing Congregation House of David, moved that a permanent organization be set up. It was seconded by Doctor Victor Taylor of the Knights of Pythias and the motion was adopted. A second motion read that every Jew, irrespective of age, was eligible to become a member upon the payment of annual dues of one dollar. The third motion was to the effect that each organization donate or contribute ten cents per capita in order to pay for those who were poor. These resolutions were sent to each organization for adoption and ratification. The financial set-up reflects the economic conditions of the time. It was felt that if the head of every family paid one dollar for each member of his family, the Jewish Community Council would

⁹ The following were the congregations and organizations and their official representatives at the first meeting on April 3, 1933:

ORGANIZATION	REPRESENTATIVE
<i>Congregation House of David</i>	JACOB SITRIN CHARLES T. SITRIN
<i>Congregation House of Israel</i>	JULIUS GREENBURG E. S. DAMSKY
<i>Congregation House of Jacob</i>	ISAAC ZACKS
<i>Congregation Shaarei Tefillah</i>	SAMUEL WOLDENBERG JACOB ROSENTHAL SAMUEL ROSEN
<i>Temple Beth El</i>	BARNEY ABELove JOSEPH SONNEBORN
<i>Bikor Cholim</i>	MRS. DAVID LEVENTHAL MRS. SAMUEL GREENBURG
<i>Council of Jewish Women</i>	MRS. MYRON S. LIBERMAN MRS. ROSA GOLDBERG
<i>Jonathan Rebecca Lodge No. 637</i>	MRS. LOUIS BERMAN
<i>Shoshano Chapter No. 644 O.E.S.</i>	MRS. M. J. SILVERMAN MRS. HANNAH SITRIN
<i>Jonathan Lodge, No. 944, I.O.O.F.</i>	JACOB SELDIN JACOB JACOBSON PHILIP GROSSMAN
<i>Knights of Pythias, No. 586</i>	DR. VICTOR TAYLOR
<i>Moriah Lodge, No. 959, F. & A.M.</i>	CHARLES KLEIN DR. HERMAN E. KOWALSKY HYMAN TUMPOSKY
<i>Men's Club of Temple Beth El</i>	GORDON SAMUELS SOL OPPENHEIMER
<i>Workmen's Circle, No. 219</i>	LOUIS LISON MAX MEYERS
<i>Workmen's Circle (Ladies Branch No. 803)</i>	MRS. C. SMITH
<i>Hadassah</i>	MRS. CHARLES T. SITRIN
<i>Sisterhood of Temple Beth El</i>	MRS. BEN N. HARRIS MRS. HERMAN SONNEBORN MRS. BENJAMIN WEITZMAN

collect more money than the \$893.20 which had been raised in 1932 by the Allied Jewish Appeal.

Work was begun on the permanent set-up of the Jewish Community Council.¹⁰ Since it was necessary to have a correct list of the Jewish population to enroll individual members, each organization submitted its membership list from which a master list was prepared. This list eliminated the duplication of names and the individual members of the families were added to each index card. This method gave the true total Jewish population in Utica because there was hardly a person who did not belong to some organization. Other sources—such as personal knowledge—were utilized in the endeavor to make the list complete. It was surprising to find that the estimate of the Jewish population—from five to six thousand—was glaringly erroneous. The investigation revealed that there were approximately 900 Jewish family units with a total population of 2,750.¹¹

THE NAZI PROBLEM

The news from Germany became ever more alarming. The newspaper headlines shrieked with ominous captions such as, "30,000 Jews on Bread Lines," "Scores in Morgue" and "Suicides Among the Jews Are Assuming Unimaginable Proportions." These reports stirred the Jewish community to its very depths. Its members were anxious to do something for their brethren. They looked to the national Jewish organizations for guidance. Unfortunately, these were divided in counsel and diametrically opposed in method to combat Hitlerism. The American Jewish Committee and the B'nai B'rith advocated political pressure and every peaceful means to change Germany's attitude. The American Jewish Congress strongly advocated the additional pressure of an open boycott against German goods. This division was reflected within the community. Incidents of open boycott of German goods occurred

¹⁰ The individual representatives were frequently changed due to the respective organizational appointments and reappointments. Representation was proportional; one for each fifty members or less, and no more than three for the largest organization. The first group of representatives included all the rabbis and cantors, namely: Rabbis Joseph Kastel, S. Joshua Kohn and the Reverends Louis Assinovsky, Isaac Berenson, Albert H. Dolgoff and Emanuel Hollander.

¹¹ See population statistics, *supra*, p. 3.

in Utica and aroused the sensitiveness of some citizens, since Utica and vicinity have a considerable German-speaking population.

On the local scene, too, the German situation was having its repercussions. The average citizen doubted the "atrocities stories." Prominent individuals, ministers and educators, were giving the Nazi point-of-view. Lay people and speakers before the Utica Foreign Policy Association were echoing the Nazi propaganda and confusing the situation. A few illustrations are worthy of record so that future generations would remember and profit.

Speaking before the Torch Club¹² of Utica on April 17, 1933, Doctor Clifford E. Gates, Professor of German Language and Literature at Colgate University, said "that most of the Communist leaders in Germany are Jews¹³ . . . that sporadic attacks on Jews were not by governmental authority and that Hitler issued a stern warning to his followers that they should not take action into their own hands,"¹⁴ and that "he had a feeling a Jew might go into Germany and be as safe as in New York or Chicago if he minded his own business and did not take part in politics."¹⁵ His statements were challenged by Rabbi Kohn, a member of the Torch Club. Another member, Johannes Magendanz, recalled his student days in Germany and that the feeling against the Jews even then was strong. Fred B. Adams, a prominent lawyer, defended the Jewish position and opposed the totalitarian philosophy.

On May 10, 1933, Nazi students burned Jewish books and books by Jewish authors. This news shocked all liberty-loving people. On May 16, 1933, Rabbi Kohn addressed the Kiwanis Club at a luncheon saying that "the situation in Germany is startling, with the world on the brink of another war."¹⁶ Towards the end of the summer of 1933, the citizens of Utica were startled to read in their morning newspaper the following large headline: "Germany under Hitler is Experiencing Greatest Reformation since Luther, Dr. Snyder Declares on Return Home." The newspaper reported that

¹² The Torch Club is a group limited to professional men and its aim is purely that of a discussion group.

¹³ UDP, April 18, 1933.

¹⁴ UOD, April 18, 1933.

¹⁵ UDP, April 18, 1933.

¹⁶ *Ibid.*, May 17, 1933.

Doctor Reuben S. Snyder, Pastor of Westminster Presbyterian Church

spent three weeks in Germany and ten days in Austria-Hungary and not only conferred with leaders of thought, but acquired any amount of literature in books, pamphlets and pictures showing actual conditions . . . After careful study and observation he has come to the conclusion that the purpose of Chancellor Hitler is to unite the German people in carrying out his policy for peace . . . The most religious nation in the world today is Germany, and this is proven without any trouble, for all of Germany is going to church . . . I believe that I am safe in saying that Germany is at present experiencing the greatest reformation since the time of Luther.¹⁷

He gave fulsome praise to the Hitler youth and its idealism. Four days later, Reverend Snyder told a large Sunday morning congregation at Westminster Presbyterian Church that the Nazi movement in Germany is "the greatest revival of hate for the evil and love for the good" he had ever witnessed. He also declared that the United States had been "the victim of the most terrible bit of false propaganda," similar to that of World War days. He was evidently nettled by the criticism he received and so Doctor Snyder claimed, "as much right and authority to express my views as they do theirs, even though mine are untrammelled by pay, while theirs is primarily the result of remuneration for what they can tell the world that will startle and stir it to moods of passion and unreason."¹⁸

The Jewish Community Council immediately invited the Reverend Snyder to explain his views about Germany. He accepted and at a meeting in Temple Beth El defended his views on the Nazi regime which he had given in an interview, in sermons and over the radio. He repeated the prophecy several times that "Germany is not going to fail." He also admitted that in Germany the Nazi spies attended services to check on expressions of anti-Nazi sentiments, that the treatment of the Jews was a blot upon civilization and he also prophesied that there was no place for the Jew in Germany.¹⁹

¹⁷ *Ibid.*, Sept. 7, 1933.

¹⁸ *Ibid.*, Sept. 11, 1933. See also *Utica Deutsche Zeitung* Sept. 15, 1933.

¹⁹ *Ibid.*, Sept. 13, 1933.

The Reverend Arnold F. Keller, Pastor of the Church of the Redeemer (Lutheran), who attended the meeting as a guest, challenged Reverend Snyder's statement that "everybody in Germany is going to church" and his assertion that the "greatest reformation since the time of Luther" was taking place in Germany under Hitler. The Reverend Keller's wise and sincere words were prophetic when he said,

I prefer to believe, in contradiction to Mr. Snyder, that Germany will fail. I firmly believe that we cannot build righteousness upon unrighteousness. I want the Jews to know that Christian ministers in Germany are very much opposed to this. I do not know of a single minister of my denomination that approves. What we had better do is to see that we establish better relations among ourselves. If we will devote ourselves to that cause, then we will be doing something constructive. Let Germany learn that the wages of sin is death.²⁰

The Jewish people of Utica were alarmed and uneasy to find that a professor and a minister were so favorably impressed with Hitler's Reich but they received comfort from the Lutheran pastor's words. However, a week later they were shocked again when Joseph D. Ibbotson, Librarian of Hamilton College, addressed the Torch Club. The newspaper reported his description of conditions in Germany as follows:

He motored about 4,000 miles in order to observe conditions and that he saw little or no evidence of revolution, found a number of stores conducted by Jews, saw no evidences of spying on visitors and while he, upon occasion purposely refrained from giving the Nazi salute, he had no trouble.²¹

Joseph D. Ibbotson continued to praise Nazi Germany when addressing the Men's Club of the First Presbyterian Church by stating that Hitler was actuated by high ideals. He declared:

It is expected that every German ultimately will support the Nationalist Socialist party. This party is the enemy of Marxism

²⁰ *Ibid.*

²¹ *Ibid.*, Sept. 19, 1933.

and Communism. Its advocates believe that no citizen has the right to do anything for his own advantage which will injure society. Any person who does something which injures his fellow-citizens goes to jail.²²

Concerning the Jewish problem Mr. Ibbotson said:

In America the Jewish people have made the mistake of regarding all the Jews in Germany as plaster saints while possibly some Germans have made the mistake of calling all Jews bad.^{22a}

Mr. Ibbotson was answered in the Editor's Mail by Mark Simons.²³ On the very same day, two Germans—Doctor Karl H. Schmidt and Doctor Arthur Manthey—arrived in Utica on a mission “to investigate the government of cities, . . . to inquire especially in regard to hygiene, sport, parks and playgrounds and also in preparation for the Olympic Games to be given in Berlin in 1936.” Both spoke English like natives. Doctor Schmidt was a former resident of Utica, who in 1915 had been employed as a mechanical engineer at the Savage Arms Works in Ilion, New York. They spent their time visiting various groups and speaking about Hitler's Germany.²⁴ Hitler was becoming a by-word in Utica. Even Jacob Wethje, a farmer in nearby Paris, New York, who like all farmers was having his troubles with low prices, thought that we ought to leave Hitler alone and that “our President with the NRA [National Recovery Act] has more power than he [Hitler] will ever have.”²⁵

The barrage of Hitler propaganda continued to flood the newspapers. Doctor Clifford E. Gates of Colgate University continued to expound before the American Association of University Women that Hitler was misunderstood outside of Europe.²⁶ Wallace B. Johnson, Registrar of Hamilton College, who had returned from

²² *Ibid.*, Oct. 24, 1933.

^{22a} *Ibid.*

²³ *UOD*, Oct. 27, 1933.

²⁴ *UDP*, Oct. 27, 1933. See editorial in the *Utica Deutsche Zeitung* on “Debate über Deutschland,” Oct. 27, 1933 between Dr. Henry Hodges and Dr. Harold Tobin before the Utica Foreign Policy Association.

²⁵ *UDP*, Nov. 2, 1933.

²⁶ *Ibid.*, Nov. 10, 1933.

abroad and had spent ten days in Berlin, found the city to be surprisingly orderly and agreeable for American travelers. He reported that the people seemed to be satisfied with the Hitler government and that Hitler appeared to have done for Germany what Mussolini had accomplished for Italy.²⁷

Nazi propaganda was becoming a bit more subtle. Some of the speakers were beginning to admit that the Nazis were anti-Semitic and that Jews were mistreated but Hitler was doing great things for Germany. Early in 1934, the Reverend Ewart E. Turner, who was pastor in the American Church in Berlin, came to Utica and spoke before many groups. At Temple Beth El, he admitted that the Protestant Church met the crisis badly and that the Roman Catholic Church took a strong stand, protesting anti-Semitism. When asked what solution he would offer for the problem of the Jewish citizens in Germany he said, "The most fundamental way to win an enemy is to give in, never to oppose him."²⁸ In his speeches he indicated that the Jews were responsible for the economic and social disasters of Germany. To the students of Utica Free Academy [High School] he declared that the picture in Germany is neither all black nor all white.

The impact on the Jewish community of the Nazi situation was naturally to turn to the national organizations for help and guidance. But to its dismay these organizations were contending among themselves. The result was that the Jewish Community Council called upon the national organizations to stop their internal bickering and unite for concerted action. It adopted the following resolution:

At the regular meeting of the Jewish Community Council of Utica held on Thursday evening, May 18, 1933, the Council unanimously passed the following resolution:

Be it resolved: That the Jewish Community Council of Utica, representing the six thousand Jews in Utica, demands of the American Jewish Committee, the American Jewish Congress and the B'nai B'rith, that they make peace in Israel and merge all Jewish forces in order to safeguard, protect and aid our brethren

²⁷ *Ibid.*, Jan. 22, 1934.

²⁸ UOD, March 16, 1934.

in Germany. We feel that we cannot conscientiously join one or the other of these organizations as long as they are divided in counsel and in action. We can see no reason for disruption in the ranks of American Jewry. We urgently join our plea with those of other communities to act unitedly in Israel's behalf. To a united leadership we pledge our complete loyalty.

The resolution, similar to many others at the time, did not change the attitudes of these national organizations but it did help to unify local action against Nazism.

FORMATION OF THE JEWISH COMMUNITY COUNCIL

Nazi propaganda at home and the events in Germany kept the Jewish Community Council busy between March and October. This situation also hastened the permanent establishment of the Council. The organizations had appointed their delegates, and, on October 9, 1933, the Jewish Community Council held the first election for permanent officers. The following were chosen: The Honorable H. Myron Lewis, President; Doctor Victor Taylor, First Vice-President; Isaac Zacks, Second Vice-President; Mrs. Rose Berman, Third Vice-President; Rabbi S. Joshua Kohn, Executive Director; Mrs. David Leventhal, Secretary; and Barney Abelow, Treasurer. The president's first task was to initiate the First Annual Membership Enrollment. This activity took place early in February, 1934, under the supervision of the Finance Committee.²⁹ Six hundred and fifty individual members voluntarily enrolled and paid the one dollar annual dues. This enrollment was never repeated because conditions were changing fast and the people were thinking in larger financial terms. In fact, it was the Jewish Community Council that organized the Allied Jewish Appeal in June, 1933, under the chairmanship of Julius Rothstein. This first Appeal raised \$1,054.54. Mr. Rothstein led the drive in 1934 when the contributions increased to \$2,538.55.

The Jewish Community Council was soon confronted with vexing local problems which it endeavored to solve. One of these was the burial of deserted Jews who died in the Utica State and Marcy State Hospitals—state institutions. The Jewish Com-

²⁹ *MJCC*, Jan. 14, 1934.

munity Council organized the Free Communal Burial Society,³⁰ allocated among the respective congregations, by rotation, the burial of these unfortunates and helped to bear the funeral expenses because the state allocated only twenty dollars for a burial. Another problem confronting the Jewish community was that of wayfarers, stranded in Utica, and also *meshullahim* (itinerant collectors) who came to solicit funds for various institutions. This created unpleasantness for the merchants and an unbearable burden for the Federation of Jewish Social Service and for the synagogues. They were not able to cope with demands made upon them financially. The Jewish Community Council found a solution by establishing one central place to which the wayfarers and collectors were directed. None was sent away empty-handed but the sums given were nominal during the difficult days of the depression.

The idea of a functioning Jewish Community Council was new and many doubted its efficiency and permanence. It was therefore decided to celebrate its first anniversary with a dinner meeting to which representatives from the affiliated organizations were invited to hear of the value and composition of such an organization. The meeting was held in Temple Beth El on Sunday, March 11, 1934. More than two hundred people representing thirteen organizations attended. Rabbi S. Joshua Kohn and Judge H. Myron Lewis expounded the aims and ideals of the Jewish Community Council in the form of a dialogue of questions and answers. The meeting helped to launch the Jewish Community Council as the representative and authoritative organization for the Jewish community. Rabbi Kohn explained the purposes of the organization in these words:

. . . the Council will serve as official spokesman and representative for Utica Jewry in all matters religious, social and educational.

The perplexing problems of today are getting more complicated. Jewish life has become more difficult because of worldwide conditions. The Jews reflect more than any other group the tragedy of the times.

To consolidate our life, to meet changing conditions on a united front, to act as official spokesman in reference to our coreligionists abroad, these are the purposes of the Council. Just as the United States is the great world power today, so the Jews of this country

³⁰ *Ibid.*

are the guardians of their coreligionists abroad, who are being mistreated because of racial and religious prejudices.³¹

The first annual celebration of the Jewish Community Council also inaugurated its plan for individual memberships. The sum of \$650 that was collected was sufficient to finance the organization for several years since the money was used only for ordinary expenses such as stationery, postage and telegrams. The secretary of Temple Beth El, Sylvia Jacobson, donated her services and the Temple office was the address of the Council. Most of the money was used to subsidize the Hebrew Free School³² and the Jewish Community Center, which conducted youth activities in the Jewish Community Building under the leadership of Mrs. David Leventhal.³³ In order to show its good faith with the existing Federation of Jewish Social Service, the Council invited Mrs. Clara Rockowitz, its executive director, to become a non-voting member of the Jewish Community Council. The Jewish Community Council's basic policy was not to include as constituent members those organizations that received subventions from the Utica Community Chest in order to prevent pressure groups. The aim of the Jewish Community Council was to merit the leadership as the authoritative spokesman by its work in guiding and directing the communal activities.

CO-ORDINATING JEWISH LIFE

In 1934, the Jewish Community Council undertook the task of co-ordinating the individual collections prevalent in the city for such organizations as the National Jewish Hospital, the Leo N. Levi Memorial Hospital, the Jewish Consumptive's Relief Society, the Ex-Patients Tubercular Home of Denver, Colorado and the Hebrew Immigrant Aid Society into the annual drive. These organizations were required to send in the names of their contributors and

³¹ *UOD*, March 12, 1934. Other speakers at the meeting were: Doctor Victor Taylor, Knights of Pythias; Isaac Zacks, Congregation House of Jacob; Julius Tumposky, Temple Beth-El; Sol T. Oppenheimer, Men's Club of Temple Beth-El; Arthur Markson, Moriah Lodge; Samuel Silverberg, Congregation House of Israel and David M. Bernstein, Congregation House of David.

³² *MJCC*, May 28, 1934.

³³ *Ibid.*, March 24, 1938.

the amounts they had given during the past few years. A definite sum was allocated to each of the institutions so that they would not lose revenue, but their collectors would be eliminated and thereby reduce the cost of fund-raising. Thus, the United Jewish Appeal came under the jurisdiction of the Jewish Community Council.

Another delicate problem was presented to the Jewish Community Council at this time. Moses Lewis appeared before the Council meeting on May 28, 1934. The Hebrew Free School was faced with foreclosure unless the interest was paid on the mortgage. Mrs. Myron S. Liberman made a motion to present \$100 directly to the Citizens Bank and Trust Company. The motion was amended with the proviso that a committee of the Jewish Community Council be given complete financial data about the school, the number of children who attended, the number who paid tuition and those admitted without charge. These conditions were fulfilled and the money was granted.

The Jewish Community Council took the position that it was its duty to encompass all phases of Jewish life that concerned the whole community. In Utica, the Zionist movement had no active Zionist organization save the Hadassah and a nominal Mizrahi. In the 1930's, the Jewish National Fund collections were conducted under the chairmanship of Martin Abelow. Zionism was considered an integral part of Jewish community interest. Elections for the nineteenth World Zionist Congress were being held early in June of 1935. The Jewish Community Council felt that it wanted to stimulate Zionist activity and perhaps cast sufficient votes to elect a delegate to represent Utica Jewry. An intensive *shekel* campaign was undertaken.³⁴ The requisite number of *shekel* payers signed the proper petitions for a "Community Party" and a list of Utica candidates was placed on the election ballot. Several hundred Utica Jews voted in this Zionist election. Though the votes were insufficient to elect a delegate, the interest aroused helped to stimulate Zionist activity. It was really an attempt to form a Zionist party, expressing the ideas of Conservative Judaism,—a party favoring religion and favorable to Labor Zionism.³⁵

³⁴ The shekel (\$1.00) mentioned in the Bible has become the traditional dues for membership in the World Zionist Organization.

³⁵ *JL*, May 31, 1935 and *Jewish Exponent* [=JE] (Philadelphia), May 31, 1935.

The struggle against Hitlerism continued unabated from year to year and constantly occupied the attention of the Jewish Community Council. As economic conditions improved during President Roosevelt's administration the contributions to the United Jewish Appeal increased also. Within the community Jews participated more actively in the political, educational and philanthropic spheres. The hesitancy to engage in new projects due to the pall of depression gradually gave way to expanded activities by the Jewish organizations and a more optimistic outlook on life. Hitler's expansion and conquests aroused the country to the dangers of totalitarianism and to the knowledge that fighting Hitlerism was not a Jewish struggle only.

In 1938, a new and interesting problem came before the Jewish Community Council—the sponsorship of a boys' summer camp on Lake Pleasant at Speculator, New York. It had been initiated by the New York State Federation of the Young Men's and Young Women's Hebrew Association under the direction of the Jewish Welfare Board. This was to be a non-profit camp, charging between twelve and fifteen dollars per week for those who could afford it and granting scholarships to needy cases. This camp could accommodate one hundred boys and had possibilities of branching out into a girls' camp. The camp was rented for the first year at a fee of \$2,000 with an option to buy it for \$20,000. The communities of Albany, Gloversville, Amsterdam, Schenectady and Troy had agreed to help finance the proposition and pledged \$1,600. Utica was asked to join the group. This situation called forth a special meeting of the Jewish Community Council on March 24, 1938. Opposition was expected and was given by the representatives of the Council of Jewish Women and their sympathizers who feared an encroachment upon their own camp project—the Krohngold Vacation Camp. They questioned the right of the Jewish Community Council to spend money for children whose parents could afford private camps. If support for a camp was to be given, it was argued, it ought to go to the Krohngold Vacation Camp, sponsored by the Federation of Jewish Social Service but actually owned by the Council of Jewish Women. It was a challenge to the validity and utility of the Jewish Community Council. The proponents of the new camp argued that the Jewish Community

Council should be interested in all Jewish children, not merely the underprivileged; that the Krohngold Vacation camp was physically inadequate; that it had no swimming facilities; that it did not carry on a Jewish program. It was further argued that there was a good possibility—and there was precedent for it—that the camp in time would pay for itself and would not become a burden on the community. The fact that the camp would be supervised by experts from the Jewish Welfare Board, who conducted many such camps, gave it assurance of worthiness. Doctor Herman E. Kowalsky made the motion to support the camp at Speculator with a loan. It was seconded by Charles T. Sitrin and passed. The opposition to granting Jewish Community Council money still continued, and, to compromise the situation, Doctor Kowalsky moved that a committee of three be appointed and empowered to raise Utica's share of \$300. Excitement ran high and the motion was withdrawn. The decision was then made to send a committee to Schenectady to meet on the following Sunday with the other groups interested in the camp and to report back to the next meeting.³⁶

The Jewish Community Council had on its agenda several other interesting items for future consideration.

1. A study was to be made whether the Jewish Community Council should join the National Council of Jewish Welfare Funds and Federations.
2. Greater activity for Palestinian and world Jewry.
3. Supplementary support for the Jewish Home for the Aged in Syracuse.
4. Publication and dissemination of a monthly bulletin.

On Tuesday evening, March 29, 1938, the Jewish Community Council met again. In anticipation of more heated opposition the committee invited Mr. H. G. Coplon, Chairman of the Camp Committee and Samuel Leff, of the Jewish Welfare Board, to explain the project from the point of view of unbiased outsiders. It was felt that they might quiet the rebellious and convince the doubters and avert dissension in Utica. Mr. Coplon explained that the New

³⁶ The Committee consisted of Samuel J. Smith, Mrs. David Leventhal, Barney Abelow, Saul Fisher and Judge and Mrs. H. Myron Lewis.

York State Federation of Young Men's and Young Women's Hebrew Association and Jewish Community Centers from Albany to Buffalo were vitally interested in this co-operative community venture; that the boys' camp would bring our youth closer together; that it would benefit our Jewish education since we lose our youth during the summer months in camps that have no Jewish atmosphere and no Jewish education. Here, he contended, was an opportunity to enhance Jewish education. Furthermore, he pleaded, the camp at Speculator is geographically situated nearest to Utica, and Utica should play a greater part in its operation and management. He was also convinced that profits could be made and would be used for its expansion and development for a girl's camp.

Judge Lewis then introduced Samuel Leff, expert and authority on camping for the Jewish Welfare Board, who explained that the camping idea had changed into more than a matter of health and fun. He said that during the camping season the Jewish boy and girl could receive as much Jewish schooling as normally was received during the eight or nine months of the Jewish school year. Therefore, Jewishness in the camp was of paramount importance and it was a vital factor in the development of every Jewish child. He mentioned that there were eighty-six such camps. He spoke of the wonderful work that Eddie Cantor had done for Surprise Lake Camp. In closing, he stated that the Federation needed \$2,500 to open the camp at Speculator and asked Utica to contribute its share.

The Jewish Community Council decided to contribute fifty dollars for the project and appointed a committee of five to raise the balance. Charles T. Sitrin lent the \$250 to the camp committee. Later, contributions were received from Jonathan Lodge and the Knights of Pythias Lodge, due to the good offices of Benjamin C. Grossman. The camp was opened, though the delay in raising the funds hindered its enrollment. It was named in memory of Harry L. Glucksman, the first director of the Jewish Welfare Board. Because of the opposition and the financial difficulties the option to purchase the camp was allowed to lapse. Hindsight shows that a wonderful opportunity was lost. Attempts in subsequent years to establish a camp have been failures.

SAVE THE YOUTH

When Charles T. Sitrin visited Palestine in 1936, he saw a Youth *Aliyah* (immigration) group of children that was brought over from Germany under the leadership of Henrietta Szold. He was so touched by the scene that upon his return he decided to make a special effort to save as many of the Jewish youth and as quickly as possible. He was not satisfied with the nominal contribution that the Utica United Jewish Appeal gave to Youth *Aliyah*. When, in 1938, together with Rabbi Kohn, he organized the Utica District of the Zionist Organization of America, he found this to be a good opportunity to inaugurate a special drive for Youth *Aliyah*.

On December 18, 1938, the Utica Chapter of Hadassah and the newly-formed Utica Zionist District celebrated *Hanukkah* with contributions to Youth *Aliyah*. Utica was one of the first communities in the United States to hold a special drive for Youth *Aliyah*. Even though this affair followed closely upon the United Jewish Appeal Drive, which had netted \$12,743.55 that year, the largest sum in more than a decade, the Youth *Aliyah* Appeal raised \$20,000, enough to save fifty-five children from Hitler's clutches. The slogans, "Save a Life," "Save the Youth," captured the imagination and aroused the compassion of the Jews of the Utica area. Charles T. Sitrin had the foresight to stipulate to Hadassah that part of this money must be used for the saving of Jewish children from Poland. Though he received official word that Youth *Aliyah* was restricted to German children by the British Government, he insisted that Hadassah make representations to Great Britain, the Mandatory Power, to liberalize youth immigration and to include children from Poland and other lands. His insistence helped to widen the horizon of Youth *Aliyah* and saved many additional thousands of children.

The Youth *Aliyah Hanukkah* celebration was one of the memorable events in the history of Utica Jewry. A play written and directed by Sara Freedman, *L'Hitraot! be-Eretz Yisrael*, was presented. Mrs. David Greenberg, National Chairman of Youth *Aliyah*, was the principal speaker. All the Zionist organizations of Utica participated in the program and the Jews of Rome, Herki-

mer, Little Falls, Oneonta, and Fort Plain were represented and they contributed.

We turn, now, from the purely local and internal problems to those of the regional, national and international scene. The Jewish Community Council took over the responsibility of conducting United Jewish Appeal campaigns in 1934. The Utica Allocations Committee of the United Jewish Appeal had been somewhat independent for a number of years until the Council became supreme. The Jewish Community Council was instrumental in fashioning Jewish unity and in getting maximum results. In order to raise the status and standards of philanthropy the Council leaders enlisted the support of the neighboring Jewish communities of Rome, Ilion, Herkimer, Little Falls, Fort Plain, Stamford and Oneonta (sixty miles from Utica) in the combined United Jewish Appeal. Such direct contact with Utica soon encouraged Rome to obtain a rabbi for its synagogue, stimulated Herkimer to build a synagogue and united in social and religious life the small community of Little Falls. The annual United Jewish Appeal opening dinner became a homecoming for the neighboring communities. The United Jewish Appeal acted as an incentive for Jewish living and as the communities grew stronger they left the combined Utica United Jewish Appeal and carried on their own independent campaigns.

Nationally, the struggle between the American Jewish Committee and the American Jewish Congress flared into the open in 1938 over the proposed unity in American Jewish communal life in relation to the Palestine problem. Utica, represented in the American Jewish Committee by Rabbi S. Joshua Kohn, was at the same time pledged to democratic Jewish life. As a constituent contributor to the American Jewish Congress it declared its willingness to arrange for a democratic election to the American Jewish Congress, which meeting was scheduled to be held on June 25-27, 1938, in New York City.³⁷ The elections were never held because the American Jewish Committee, the American Jewish Congress, the B'nai B'rith and the Jewish Labor Committee agreed after much negotiation

³⁷ *MJCC*, March 24, 1938.

to form the General Jewish Council. The Jewish Community Council of Utica was convinced that real unity could only come from the grass roots, from communities democratically organized. It proposed to Simon Shetzer, Director of the Detroit Community Council, that an attempt be made to organize a National Jewish Community Council consisting of local Jewish Community Councils. Mr. Shetzer was then very active in the formation of the General Jewish Council. He advised Utica to support the new organization because he was hopeful of good results. It was his feeling also that the Jewish Community Councils were too few in number and too weak to organize nationally.³⁸

In 1938, the Palestinian problem again became acute. Great Britain announced that it would allow only 75,000 Jews to enter Palestine during the next five years and then Jewish immigration would cease. It was a definite concession to the Arabs who had been carrying on a guerrilla war against the Jews in the Holy Land since 1936. It amounted to a renunciation of the Balfour Declaration and a revocation of the Mandate. It was a heartless act because the refugees from Hitler's persecution were looking for havens of refuge. Most of the countries were closed to them and it was Jewish Palestine that wanted to open wide its doors. The Zionist District of Utica together with Hadassah and all Jewish organizations in Utica joined in a national Zionist protest, but more than Jewish protest was needed. An open letter signed by prominent members of the Catholic and Protestant clergy was sent to President Roosevelt urging him to use his influence and good offices to keep the doors of Palestine open for Jewish refugees. Their act was a credit to their moral courage and idealism.³⁹

³⁸ Letter from Simon Shetzer to the author, July 27, 1938.

³⁹ *UDP*, Oct. 17, 1938.

³⁹ The signers of the Appeal to the President were: Mayor Vincent R. Corrou, the Right Reverend Edward Huntington Coley, Bishop of the Episcopal Diocese of Central New York; the Right Reverend Monsignor Daniel Doody, Pastor of St. Francis de Sales Church and Vicar General of the Roman Catholic Diocese of Syracuse; the Reverend David J. Dooling, Pastor of St. John's Catholic Church; the Reverend James F. Collins, Pastor of Our Lady of Lourdes Catholic Church; the Very Reverend D. Charles White, Rector of Calvary Episcopal Church; the Reverend Norman B. Godfrey, Curate of Grace Church; the Reverend John A. Redmond, Pastor of the Central Methodist Church and President of the Utica Council of Churches; the Reverend Theodore De Vries, of Bethany Presbyterian

Darkness was settling over a large part of European Jewry. But as long as there was a ray of hope Jews were straining for freedom. Heart-rending letters from unknown Jews, begging to be saved, were received by the Jewish Community Council. They sent their photographs along with their letters asking merciful souls to send them a visa.

Utica Jewry joined the Refugee Service Organization to help in this work. Later this organization became known as the United Service for New Americans [=USNA]. The Committee on Foreign-Born of the Council of Jewish Women helped the refugees but the task became too big for it and the Jewish Community Council took over the financial burden by placing the refugee work under the chairmanship of Harold Goodman. The first refugees who came to Utica were mostly young physicians in their early thirties. A few were older. They were willing to settle in Utica and the nearby small communities that were actually in need of physicians. Fortunately, they passed their English examinations and the New York State Board examinations in medicine. They were thus allowed to practice immediately, which was not true in many other states. Mr. Goodman co-opted Doctor Charles M. Greene and Doctor Harold Katzman, two prominent physicians, who helped to settle them in Utica or found openings in the surrounding communities. Other refugees were absorbed in the industrial life of the community. There were several in their very early twenties who within a few short years served their newly-adopted country in the war against Hitler. The refugees brought with them many problems besides economic ones. Most of the doctors claimed to be specialists and they were reluctant to go into general practice. Some were assimilationists and were inwardly resentful of their lot. Others were intermarried. The Jewish community through the

Church; the Reverend Robert W. Hughes of the Bethesda Congregational Church; the Reverend Harold B. Walker of First Presbyterian Church; the Reverend Robert Killam of the Church of the Reconciliation; the Reverend Edwin R. Holden, of the Plymouth Congregational Church; the Reverend Ernest H. Somerfeld, of the First Moravian Church; the Reverend Arnold F. Keller, of the Church of the Redeemer; the Reverend Fred White, of the Whitesboro Baptist Church; and the Reverend E. T. Carrols, Rector Emeritus of St. Anne's Church, Amsterdam, who was speaking in Calvary Episcopal Church when the petition was signed (*UOD*, Oct. 17, 1938).

refugee service aided in economic adjustment, in integration within the community and tried its best to make them happy.

The political situation in the world was becoming more alarming daily. Hitler formed the Axis, the unholy alliance with Italy and Japan. The situation of the Jews in Italy was becoming tragic. Jews, who for generations had been living in Italy in comparative peace, were now desperate. Jewish officials in high offices were dismissed. Many Jews committed suicide rather than face the degradation of being deprived of their full status as citizens. When American Jewry protested, it received the same answer as in the early Hitler days in Germany—"exaggerated and fantastic stories"—by apologists for Mussolini, especially by Generoso Pope, publisher of the influential *Il Progresso Italo-Americano*.⁴⁰ He was later sorry for his defense of Il Duce.

In August, 1939, Hitler and Stalin signed a non-aggression pact. On September 1st, World War II began with the German invasion of Poland. Jewish refugees began fleeing eastward and those who were trapped were herded into concentration camps. Jewry was soon to witness its greatest tragedy, the annihilation of six million of its people and the destruction of historic Jewish communities and centers of learning built up during many centuries.

REORGANIZATION

On March 25, 1940, on the occasion of its sixth anniversary, the Jewish Community Council held its annual meeting. Its original fund of \$650 had been exhausted. The United Jewish Appeal, the financial arm of the Jewish Community Council, was now supplying funds for the local work of the community. The Council needed consolidation and regrouping. Until now the work of the United Jewish Appeal, the refugee work, the public-relations work, the problems of Jewish education and other local problems were being handled on a volunteer basis by the executive director. It was time to put it on a professional basis. This was the task of the incoming administration with the following newly-elected officers: Charles T. Sitrin, President; Mrs. H. Myron Lewis, First Vice-President; Mrs. Mary Greenburg, Second Vice-President; Doctor

⁴⁰ *Il Progresso Italo-Americano*, Aug. 7, 1938.

Jacob L. Savett, Third Vice-President; Arthur Markson, Secretary and David Geffen, Treasurer.

Judge H. Myron Lewis was elected honorary president in recognition of his years of devoted service from October 11, 1933 to March 25, 1940. Rabbi Kohn relinquished his position as volunteer executive director and Jack Levy of Syracuse was appointed as the first paid executive director. Charles T. Sitrin, the second president of the Jewish Community Council, prepared a statement of objectives and a revised plan of operation. Here follow the seven main suggestions as extracted from Mr. Sitrin's lengthy statement and plans for their implementation.

1. That the Federation of Jewish Social Service, which is a subvention of the Utica Community Chest, become a representative Jewish Community Service Agency rather than a controlled agency by the Council of Jewish Women.
2. That the Hebrew Free School become the responsibility of the Jewish Community Council. If this plan does not meet with favor, since many of the Orthodox element suspect such a plan, the Jewish Community Council assist financially by meeting the deficit and reducing annually the school's mortgage.
3. That all local, national, over-seas, cultural and religious institutions, both in Europe and Palestine, be subsumed under the annual banner of United Jewish Appeal. (The United Jewish Appeal did include many of these organizations but the "all" meant everyone.)
4. The *Hakhnosas Orhim* (Wayfarers' Shelter) and the itinerants' problems were to be taken care of by a paid representative located downtown to whom all collectors and itinerants could be referred and that the Executive Committee of the Council was to have the authority to name a Special Committee to manage the *Hakhnosas Orhim*.
5. That the Rabbis of the city were to recommend to the Allocations Committee the Yeshivos and the amounts they were to receive.
6. That every beneficiary organization was to submit an annual financial statement and current budget to the Jewish Community Council.
7. Allocations were to be made in September, preferably before the High Holy Days.

These suggestions were to be implemented by a plan to assess every individual, depending upon his ability to pay, ten dollars to

forty dollars per year. The individual donor would then receive a certificate stating that he had fulfilled his obligation to the community for the current year and need not contribute additionally unless the Jewish Community Council authorized a special collection. These certificates were distributed once but this practice was abandoned because the United Jewish Appeals claimed greater generosity than the maximum of forty dollars.

These plans, as proposed by Mr. Sitrin, were adopted by the Jewish Community Council.⁴¹ An office was rented and Jack Levy set about to implement the program. He co-ordinated the communal work, directed the Krohngold Summer Vacation Camp, directed the refugee work that could not be handled by the Jewish Social Service and also directed the United Service Organization [=USO] work until he joined the army in 1943.

Mr. Sitrin's proposals startled and displeased some people. The Federation of Jewish Social Service negotiated with the Jewish Community Council but nothing resulted except that Mr. Levy took over the supervision of the Krohngold Camp, the Refugee Work and the servicing of itinerant collectors. Unfortunately, the leaders of the Hebrew Free School were willing to accept financial aid but not direction by the Council. Before long the school, as a communal institution, went out of existence when the Hebrew Academy was established on Clinton Place in 1942 as a branch of Congregation House of Jacob. However, the community did accept M. Sitrin's other proposals which were carried out successfully into practice.

Charles T. Sitrin held office for two years and strengthened the authority of the Jewish Community Council. He was a respected leader because he represented Orthodoxy in his personal life, was very active in the Conservative Temple Beth El and was successful in business as president of the National Accessories Stores. He had become a prominent citizen in the community, in the Chest campaigns, in many other philanthropic endeavors and was a member of the Selective Service Board. The war activities widened the scope of the work of the Jewish Community Council and Mr. Sitrin's leadership gave it added stature. The fact that there was a

⁴¹ Object and Proposal by Charles T. Sitrin, Feb. 28, 1940 [typescript], in the archives of the Jewish Community Council.

permanent office with an executive secretary made it possible to combine efficiency with greater service.

Tragedy sometimes strikes without warning. While on a short vacation in Atlantic City Mr. Sitrin became ill and died on July 23, 1942 (*Tisha be 'Ab*). The Jewish community and the city of Utica mourned his passing. Editorials in both Utica newspapers reflected the impact of his life upon the community. The *Utica Daily Press* wrote:

The late Charles T. Sitrin was the leader and spokesman for many Jewish activities in Utica. Because of his own generous characteristics he was interested in various philanthropies and was president of the Jewish Council.

The qualities which made him an acknowledged leader in these undertakings also were exemplified in his successful business career. His life in Utica represented the kind of achievement, characteristic of the United States, which the rabid dictators abroad seek to destroy. Utica loses a useful citizen by his death.⁴²

Through the work of Charles T. Sitrin, the Jewish Community Council had become firmly established as the authoritative body in Jewish life. It had the finances, the office staff and the machinery to execute its plans. World War II was now to test it as an instrument for social and communal betterment. It became manifestly clear that it was adequate, workable and capable of adjustment to new conditions.

⁴² UDP, July 25, 1942. Cf. UOD, July 25, 1942.

V

World War II

WAR ACTIVITIES

SUNDAY, DECEMBER 7, 1941, was a tragic day in American history. The war suddenly came to the United States. All activity was now geared to the war effort. Receptions and send-offs were given to men entering the armed services. The United Service Organization [=USO] in Utica was at first directed by Jack Levy. The lounge was set-up in the Union Station, with Miss Mary L. McKernan as Director and Mrs. S. Joshua Kohn as Assistant Director. Mrs. Charles T. Sitrin later took over Mrs. Kohn's position. Utica's proximity to Pine Camp, Rome Air Depot, Samson Naval Station and the Rhodes General Hospital (which was erected in Utica) made it a center for war service. A special committee of the Jewish Welfare Board—the United Service Organization Army and Navy Committee—was set up under the chairmanship of Donald Ball by the Jewish Community Council. The Committee served refreshments to the Jewish men at the camps, arranged dances for soldiers in co-operation with Jewish organizations, procured housing for Jewish war workers, participated in the local USO Council and in the administration of the USO lounge in Union Station.

The Public Relations Committee of the Jewish Community Council, under the chairmanship of Jacob Tumposky, took over many responsibilities: distribution of gifts, publicity about Jewish service-men in the local press, keeping statistical records, combatting anti-Semitic activity, participating in city-wide brotherhood meetings, Victory Book Campaign, blood bank, civilian defense and bond sales.¹

¹ *Report of Jewish Community Council, Tenth Annual Meeting, March 28, 1943* [pamphlet].

During the war period, the tenth anniversary of the Jewish Community Council was celebrated publicly on March 28, 1943. Twenty Jewish organizations were then members of the Council and five were unaffiliated but co-operated with the Council. A résumé of the work of the Council indicated some of the interesting accomplishments.¹

Some peace-time activities were naturally curtailed. Sam Abend, the new chairman of the Refugee Committee, reported that before the war more than seventy-five individual refugees, including ten physicians and their families, were resettled and rehabilitated.² During the war the Refugee Committee's work consisted of giving assistance with regard to affidavits, clearance on refugee information and assisting in resettling families. The Synagogue Burial Committee had taken care of twenty-three cases since its inception.³ The assistance to itinerant rabbis and collectors diminished drastically as did the Traveler's Aid. The Home for the Aged in Syracuse received a \$700 contribution from the United Jewish Appeal in 1941 and \$1,500 in 1942 (this in addition to its regular allotment from the Federation of Jewish Social Service). The Hebrew Free School received \$300 in 1942. In that year the United Jewish Appeal raised more than \$25,000.⁴ Arthur Markson, the third President of the Jewish Community Council, led the organization and its manifold activities during the war years from 1942 to 1946.

The war continued to absorb the energies and manpower of the Jewish community. Hardly a young person of military age was left at home. Rabbi Kohn, who was the civilian chaplain at the Rome Air Depot, volunteered in June, 1943, and was the first Jewish chaplain to enter the United States Maritime Service. He served until December 31, 1945, and left with the rank of Lieutenant-Commander. His interim successor, Rabbi Frank Goldenberg, joined the Army as a chaplain in May, 1945. He, unfortunately, met an untimely death in Austria, in January, 1946. Rabbi Jacob Milgrom became the acting rabbi during 1945.

Another significant event occurred during the war years. It was the celebration of Temple Beth El's twenty-fifth anniversary. Towards the close of 1944, Doctor Herman E. Kowalsky, Presi-

² *Ibid.*, p. 3.

³ *Ibid.*

⁴ *Ibid.*, p. 2.

dent, appointed Barney Abelow as general chairman of the "Burn the Mortgage Committee." At the celebration held on April 27-29, 1945, Mr. Abelow announced that 320 members had contributed more than \$63,000 to liquidate the Temple debt. It had taken eighteen years of prosperity, depression and war prosperity to pay for the Temple. The three-day celebration was a memorable event. A beautiful souvenir book was published and carefully edited by Harry Markson.⁵

WAR'S END

Just before the end of the war, Utica Jewry was again struck a tragic blow. Jacob Tumposky, a beloved leader in communal activities, suffered a cerebral hemorrhage on July 30, 1945, while attending a Scottish Rite State Council dinner. On the day of his funeral, the main business section of the city closed its stores. Temple Beth El and nearby streets were crowded with mourners. The *Utica Daily Press* and the *Observer-Dispatch* carried editorials. The following editorial voiced the community's sentiment:

Few Uticans were more widely known than Jacob Tumposky, former corporation counsel and for several years Republican City Committee chairman. And few were more generally liked and respected.

Mr. Tumposky had such natural talents as great oratorical skill and congenial personality. He was also capable and trustworthy. These abilities he brought to many public and group tasks, always willing to assist in enterprises for the betterment of the community. He found his co-operation much in demand from civic and welfare groups.

Not the least of his attributes was a gentlemanliness which could be symbolized in the courtesy with which he met everyone. He might criticize a policy, but never a person. Good neighborliness, in its best sense, was lived as well as advocated by Mr. Tumposky.

Because of his activities and his fine traits, his sudden death comes as a shock to the city and vicinity. It is a pity that he could not be spared for further contributions.⁶

In December, 1945, just before leaving the U. S. Maritime Service, Rabbi Kohn resigned from Temple Beth El to accept the

⁵ *Temple Beth-El thru 25 Years, 1919-1945.*

⁶ *UDP*, Aug. 1, 1945, and *UOD*, Aug. 1, 1945.

pulpit of Adath Israel, Trenton, New Jersey. Rabbi Jerome Lipnick became the spiritual leader of Temple Beth El in September, 1946. Matthew Klein, a devoted and able educator, became Principal of Temple Beth El's school in 1944. The school had grown in numbers with the growth of the Temple membership. Rabbi Lipnick organized the *Kallah*, an extension education project for the men in an annual "retreat" at which the men spend a week-end in study, prayer and social activity. Prominent scholars and educators conduct educational courses. He introduced the morning, responsive chanting service. The Temple was now in good financial condition. It purchased a parsonage for the rabbi, and one for the Hebrew teacher and sexton—the house on Scott Street, next to the Temple. The Quinn mansion, next to the synagogue on Genesee Street, was bought in 1952 for future expansion. A number of children of the school annually attend the United Synagogue Camp Ramah in the Poconos during the summer.

Temple Beth El has served as a Community Center for the Jewish people of Utica now for twenty years. Its facilities were at the disposal of all the Jewish organizations who wanted to avail themselves of the institution. The youth groups and their clubs met in the building, and the Community Activities Committee used the building for its youth work. However, the development of the Community Activities Committee into the Jewish Community Center was destined to change the functions of Temple Beth El from being the central organization and caused it to turn its attention inwardly, towards becoming a more intensive Conservative synagogue.

VI

The Story of Jewish Education

EARLY JEWISH EDUCATION

IT IS ALMOST AXIOMATIC to state that the survival and future development of Jewish life depend upon Jewish education, of children as well as of adults. Utica Jewry has been known as an Orthodox or "observant" Jewish community because Jewish education was provided from the very start of the Jewish community and traditional customs and ceremonies were observed in the home and in the synagogue. The abnormally large number of Jewish peddlers and wholesalers for so small a Jewish population and the many people in the junk and waste products businesses were due in a large measure to the fact that they wanted to observe the Sabbath and holidays. Their Jewish education was in conformity with their views and was geared to traditional observance. It was only after World War I that the breakdown in religious observance first became very noticeable. The tempo of non-observance then began to increase.

A study of the content of Jewish education, the curriculum, the number of hours and number of days in attendance as well as the number of years of instruction would give an adequate picture of Jewish education. Since all the facts are not available, because of a paucity of records, an attempt is made here to retrieve as much pertinent educational information as is possible. This attempt should alert students to collect such important data.

The Reverend Isaac Leeser's account in 1851 of his visit to the synagogue in Utica gives us a reference to Jewish education. He then wrote:

The minister is a learned Polish Rabbi, who wears the national

costume. His name is Rabbi Pesach Rosenthal,¹ and he officiates as Hazan, Preacher, and Shochet and attends to other duties besides. He is an illustration of the peculiar devotedness of the Jewish teacher to his calling, not rarely met with in countries where the yoke of oppression weighs heavily upon us.²

We know that in 1850 there was a Hebrew School in Utica with thirty pupils.³ The Rabbi or *hazzan* was the Reverend Lewis Bloomgarten and he served as the teacher. In 1858, a Hebrew School is listed for Utica with twenty pupils and the Reverend Elias Rosengarten, as its "minister." In fact, Elias Rosengarten is recorded as a "Hebrew teacher" for two years in 1861-1863 and as a Hebrew minister during the years 1863-1865.⁴ In 1865, Moses Friedland is recorded as Rabbi.⁵ These listings would indicate that Jewish education continued throughout the years 1851-1867 and that in the early days of the community the Jews showed a real concern for their children's education.

Bagg's *Memorial History of Utica* mentions "a small Sunday School is held in the basement in connection with the synagogue."⁶ This refers to Congregation Beth Israel, about 1890, when a teacher, Isaac Sladusky, used the synagogue facilities for his Hebrew School. What happened in Jewish education between 1871 and 1904 when the community was increasing in numbers and several synagogues were established? Who taught the children? Those who remember maintain that there were private teachers ("rebbeis" or "melammeds"), who peddled their instruction from house to house. In some cases, the boys were taught by their fathers or by the *hazzan* of the synagogue. Eventually the introduction of the private school (*heder*) came into existence.

The education was elementary. The children were taught *siddur* (mechanical reading of the prayer book), and the Hebrew text of the Bible with Rashi's commentary. Since life centered in and around the synagogue, they easily learned to pray in Hebrew fluently. They normally and naturally learned to practice Jewish

¹ *Supra*, pp. 12-13.

² *Occ*, vol. IX, no. 7 (Oct., 1851), p. 382.

³ *PAJHS*, vol. XXIX (1925), p. 25.

⁴ See Table X, *infra*, p. 160.

⁵ *Ibid.*

⁶ Moses M. Bagg, *Memorial History of Utica*, p. 448.

customs. While in synagogue they listened to Yiddish sermons of itinerant preachers (*maggidim*) or the discussions of the older men as they studied Talmud or *Shulhan Arukh* (Code of Rabbinic law by Joseph b. Ephraim Caro). At home the traditional practices of Jewish customs and ceremonies fortified their Judaism. But the American environment was having its effect. Changes were in demand and, in 1903, the Reform synagogue, Temple Beth El, described above, started a Sunday School which only lasted for about a year. This innovation partly stimulated the establishment of the Hebrew Free School.⁷ In 1909-1910, the Conservative Congregation Beth El conducted a similar one-day-a week school. At this time, communal Talmud Torahs were being established in all cities with large Jewish populations. The Jewish immigrants from Eastern Europe brought along with them the idea of communal responsibility for elementary Jewish education. Utica followed suit.⁸

THE HEBREW FREE SCHOOL

The Hebrew Free School was established in 1903, at 36 Washington Street, and the leaders of the Congregation House of Jacob were active in its organization. The principal of the school was S. Yaffee and the additional teacher was Joseph Jacobson. They must have had a difficult time because the two of them had to teach ninety children—eighty boys and ten girls. The newspaper account gives us an insight into the curriculum of those days, of the leaders of Jewish education and the prize-winning students. The school probably opened its sessions in the Fall of 1903 and at the end of January, 1904, probably coinciding with *Hamishah Asar be-Shebat* (Jewish Arbor Day), it was ready to celebrate the first examinations. Thus, the *Utica Daily Press* records that

Before a large audience composed of parents and friends, the scholars of the Hebrew Free School were examined in the Beth-

⁷ *Supra*, pp. 36-37.

⁸ On the community idea in Jewish Education see Isaac B. Berkson, *Theories of Americanization* (New York, 1920), pp. 97-120 and Alexander M. Dushkin, "The Development of A Community Program in Jewish Education" in *Proceedings of the National Conference of Jewish Social Service*, (New York, 1927), pp. 211-227, and Alexander M. Dushkin, *Jewish Education in New York City, N.Y.*, (New York, 1918), p. 365.

Jacob Synagogue yesterday afternoon. The examination was in the usual educational courses but especially in Hebrew Bible study. The judges were: Rev. Rabbi [Moses] Reichler, Rev. [David Rudofsky] Redofsky and S. P. Kaplan. Ninety pupils, eighty boys and ten girls were examined, the examination being conducted by the principal S. Yaffee, and his assistant Joseph Jacobson. The results were especially pleasing, the progress and advancement shown by the scholars being a great credit to their instruction. The averages ranged from fifty to one hundred per cent and the majority stood above eighty per cent. The eight standing the highest will be given prizes of value. In order that full justice may be done to the competition, the judges reserved their decision and the announcement of merit will be made today.

One of the features of the exercises was the parade of the children from the school at 36 Washington Street to the synagogue on Seneca. The board of directors, fifteen in number, headed the procession, the ninety scholars following in military style.

The programme of exercises was: March by the pupils; translation of Mah Toevou; explanation of prayers and rules; reading, grammar, a part of the eighteen blessings translated by the young ladies; the blessing of articles, small children; illustration of commandments, by the scholars; explanation about fringes; Bible translation; a prayer for the President and vice-president of our country; also for the state and city officers; thanks to the president and officers of the Hebrew Free School and to all brethren of this city; afternoon prayer, pupils.

After the conclusion of the examination, refreshments were served to the scholars by the board of directors. The board of directors have decided to hold a fair in the near future. A committee composed of H[yman] Weinberg, J[acob] Semosky and Joseph Rosenwald has been appointed to make the fair a success and hope to have the support and assistance of the general public.⁹

The account is continued in the newspapers two days later thus indicating the importance of the event.

The award of prizes for merit in the examination recently held of the scholars of the Hebrew Free School, was made before a large audience at the school Monday evening. Before the awards were made the following programme was rendered in an excellent manner: Addresses by the president of the school P[esach] Galinsky; I[saac] Denofsky, S[imon] Damsky and [Moses] Lewis; prayer for the President and officers of our country, for the governor of the state and for the mayor and all the officers of the

⁹ UDP, Feb. 3, 1904, p. 3, column 4.

city, by Julius Cohen and Jacob Nusbaum; speech in Hebrew by Sol Horvitz, Bertram Goldberg, Sam Freeman and Morris Mayberger; stories in rhyme, Theodore Galinsky and Arthur Stone. After the completion of the programme a vote of thanks was given to Rev. Doctor Liknaitz for being present at the examination and for the excellent address he made.

The prizes consisted of medals and watches, and those who received them were: M. Cohen, Leon Bloomberg, Abe Jacobson, Morris Mayberger, Sol Horvitz, Ira Lewis, Jacob Cohen, Philip Jacobson, Bennie Wineburg, Bertram Goldberg, Sam Damsky, I. Galinsky, Sam Freeman, Jack Nusbaum, Harry Bakowitz (Bakwin), George Denofsky, Abe Supiro, Arthur Stone, Sol Lefkowitz, Sam Fink and Willie Lewitt.¹⁰

ATTEMPTS AT MODERNIZATION

The Hebrew Free School, as its name would indicate, reveals that the people were poor, and free religious education was offered to all who could not afford to pay. It also informs us that the school had the traditional, Orthodox curriculum and that the highest subject of study was the translation of the Pentateuch and the Prophets. The children who came from "prosperous homes" and who could afford to pay also attended the Hebrew Free School. In the course of time, English became the spoken language in the home and there probably developed objection to the translation in Yiddish. The younger generation wanted to introduce English into the curriculum. The attempt on the part of the Reform Temple Beth El (1903-1904) to introduce a Sunday School was, no doubt, due to such dissatisfaction. The demand that the Jewish religion, Jewish history and literature be taught in English grew to the point where a group of people, who formed the Conservative Beth El in 1909-1911, were instrumental in organizing a "Modern Hebrew School" at 207 Whitesboro Street. The account in the newspaper tells the educational story.

THE MODERN HEBREW SCHOOL, UTICA'S NEWEST INSTITUTION OF LEARNING: ITS STUDENTS WILL STUDY JEWISH RELIGION, HISTORY AND LITERATURE

The Modern Hebrew School was organized in 1912 and Rabbi Louis J. Haas, who was graduated from the Jewish Theological Seminary, was called upon to head it. In October, 1911, a group

¹⁰ *Ibid.*, Feb. 5, 1904.

of ladies organized themselves into a body called the Ladies Auxiliary to the Modern Hebrew School. Within the last few weeks there has been established in this city a Hebrew School conducted along modern lines and in conformity with the latest pedagogic principles and methods. It is known as the Modern Hebrew School. The plan for such an undertaking has been on foot for the last eight months. In October, 1911, a group of ladies organized themselves into a body, calling themselves the Ladies' Auxiliary to the Modern Hebrew School. Mrs. Israel Herman was elected president and the other officers are: Mrs. Jacob Krohngold, vice-president; Mrs. David Cohen, recording-secretary; Mrs. G. Bernstein, financial secretary; Mrs. Minnie Krohn, treasurer. The society worked so zealously in behalf of their cause that their membership list increased to almost 100 members and in addition they interested many of the prominent Jewish men of this community. After securing funds to open the school, they elected Rabbi Louis J. Haas as its head. The trustees of the Modern Hebrew School are: Mrs. Jacob Ball, Mrs. Isaac Smith, Mrs. Jacob Krohngold, Louis Abelson and Dr. Israel Herman. The School Board consists of the Messrs. Louis Abelson, [Isaac] Smith, [Sam] Gross, [Harry] Weiner and Dr. Israel Herman. The Building Committee is composed of the Messrs. [Jacob] Ball, [Jacob] Fitzer, Jacob Kowalsky, [Nachman] Levy and Isaac Smith. Welfare Committee, the Messrs. Jacob Friedlander, [Samuel] Mailman, A[be] Leventhal, [Mordecai] Vyner and [Jacob] Ball. The building acquired was at 207 Whitesboro St. To defray some of the expenses in furnishing the building a flower day was arranged. Rabbi Haas also organized Friday evening services and weekly lectures.¹¹

Here was an attempt at modernization—a Hebrew School with twenty pupils and a young modern rabbi, Louis J. Haas. The younger generation of parents also wanted the introduction of weekly lectures in English. Money was needed for this new venture and a flower day was held in order to finance the Modern Hebrew School. The press reported that:

There were over 50 of these daintily gowned young ladies working for the fund . . . About \$900 was collected . . . They sold pink carnations in the lobby of Hotel Utica . . . A number of gentiles helped.¹²

The cause was noble and the workers willing but the experiment

¹¹ *Utica Tribune* [=UT], June 1912.

¹² *USG*, June 15, 1912.

failed after one year. There was too much opposition and too little support. The modern Hebrew School went out of existence in 1913.

An incident that caused quite a commotion in the Jewish community and in the city occurred in the latter part of September, 1914. It seems that the public school authorities had for good reasons transferred pupils of the seventh and eighth grades from School Number 18 to the Union Street School. The Jewish children and their parents strenuously objected to the transfer and they publicly displayed their opposition. They actually organized a strike. The pupils lined up at Union Street School and paraded back to School Number 18, carrying banners and badges displaying their objections. Some of the parents joined in the demonstration. The Superintendent of Schools, Wilbur S. Sprague, invited them inside to state their grievances. He was joined by the Hebrew teacher, Samuel L. Sumberg, and the attorney, Samuel Reichler, in the conference. The pupils were threatened with punishment for truancy. The committee of three convinced the parents that such action was reprehensible. The pupils apologized and the "strike" was settled. Actually, two boys who continued the demonstration were arrested by the police.¹³

What was involved in this strike against the public school? According to the newspaper account, the Jewish children objected to the transfer because each day, before and after public school, they attended Hebrew school. They contended that the greater distance in travel would not give them sufficient time to get to the Hebrew school on time. Another objection was the fact that there was no manual training at the Union School. From this objection, we may infer that, in 1915, manual training was to them an important economic asset—perhaps a means to earn a living—for few of them went on to higher learning beyond high school. The final objection was a religious one. They objected to singing "Onward Christian Soldiers"—a popular hymn at the Union School. This "strike" and the reasons for it throw an interesting light on the economic and religious conditions that motivated such unusual action.

The incident of the Jewish students striking against the public

¹³ *Ibid.*, Oct. 3, 1914.

school must have caused some misgiving. The influx of a large number of immigrant Jews caused the Jews to think seriously of problems of juvenile delinquency, especially when they read of these problems in New York City. The outbreak of the World War I with its tragic effects upon the Jewish population in eastern Europe was daily recorded in the newspapers. Though one of the reasons given for the strike against the public school was the interference with attendance at the Hebrew School, the truth was that the quarters for Jewish education were inadequate, and there were no proper facilities for youth's social activities. These factors spurred on a group of people to buy new quarters to combine Jewish education with youth activities. The building was used from 1915 to 1919 for youth activities but as far as education it seems that the Hebrew Free School, and private *rebbis* [teachers] and the *heder* [private school] continued until 1919, probably due to the exigencies of the war. The generation of *rebbis*, who were learned men, although with pedagogic shortcomings, should be recorded for a blessing for they did bring the Torah to men who later became prominent in the community. Some of these teachers were Hyman Zacks, Reuben Newman, Joseph Jacobson, Samuel L. Sumberg, Louis Assinovsky, Samuel Jacobs, and Feldman, Perlman and Taylor (whose first names are not recorded).

The "new Talmud Torah" was organized and reached its height in 1919-1920 when Jacob Richman, an educator from New York City, was invited as principal to unify the Jewish educational system. Besides the Hebrew Free School he found several private teachers (*rebbis*) with private schools (*ḥadarim*). The curriculum in the private schools, according to Mr. Richman, consisted of teaching the reading of *siddur* (prayer book), *kaddish* (mourners' prayer for the dead) and *haftarah*—the prophetic portion chanted by the *bar mizvah* (confirmant). This opinion is disputed by the students of the private teachers that they were taught *ḥumash* (Pentateuch), the Prophets and *Rashi* (Rabbi Shlomo Yizḥaki's commentary on the Bible).

The new plan consisted of the creation of one central school. All the private teachers and their pupils were amalgamated into one central school—the Talmud Torah. The enrollment rose to about 300 pupils. Besides the principal, there were six teachers.

Classes were held daily and instruction for each class lasted two hours daily. In accordance with sound pedagogy, Mr. Richman classified the children. As some of the teachers lost their favorite pupils and some of the pupils lost their favorite teachers there was dissension. Each teacher wanted to teach his own pupils. However, they consented grudgingly to be centralized into one building. Such a situation could not last long, for those who were transferred to the "enemy *rebbe*" revolted and the teachers were not heartily in favor of losing their "independence." Before long they reverted to the old system and the dissatisfaction subsided. A forward-looking educational experiment was thus temporarily destroyed and Jacob Richman left after serving one year.¹⁴ The school did continue on and finally established itself since these private teachers diminished in numbers and were not replaced by new ones.

Other forces were at work in the changing educational and religious pattern. The Jews were moving out of the Second Ward into the Corn Hill section of the city. The Conservative synagogue, Temple Beth El, and Congregation Shaarei Tefillah, were soon to open schools in competition with the Talmud Torah. The distance from the new neighborhood to the Talmud Torah was considerable. This new situation caused a constant decrease in the attendance at the communal Talmud Torah.

In the Shaarei Tefillah synagogue the *hazzan* was the teacher. The Hebrew School was his private venture with the consent and the blessing of the synagogue authorities. This school was always small and sporadic.

Temple Beth El started its Hebrew School in 1923. It constantly grew until it reached 300 pupils in 1931. Probably half of that number were in the Sunday School and therefore are counted twice in the total. With the coming of the depression, the number of pupils decreased. As economic conditions improved more children enrolled in the school.

During the 1930's and the 1940's, the religious school (the Hebrew School, Sunday and Hebrew High School) of Temple Beth El was the dominant educational institution for the Jewish youth of Utica. It had the largest enrollment and its curriculum included the teaching of *humash*, *Rashi* and the Former Prophets, which

¹⁴ *UT*, May 23, 1929, and *Jüdisches Tageblatt*, Sept. 21, 1920.

was the highest standard of learning in Utica at that time. The students attended five times a week—and the Extension Hebrew High School met twice a week for a three-year course. In 1938, there were thirty-seven students in the high school and, in 1941, there were forty-one. The total school enrollment averaged between 160 and 175 during the 1930's and 1940's.

The Congregation House of Jacob, witnessing the decline of the neighborhood in the Second Ward, purchased the mansion at 14 Clinton Place in 1942 and established its school, the Hebrew Academy, as well as a branch synagogue. It also severed its connection with Rabbi I. David Essrig. The establishment of the Hebrew Academy caused the Talmud Torah to decline further. The new school took over the educational role of the Talmud Torah, which soon closed its doors. This, too, marks the end of an era in Jewish education. Jewish education in Utica now became the sole responsibility of the synagogues as it had originally been in 1850.¹⁵ The Hebrew Academy increased its school population and the two new synagogues Temple Emanu-El and Tifereth Zvi established their own schools. Temple Beth El adopted the United Synagogue curriculum. Changes in the educational pattern have been taking place in the 1950's but this phase of life should properly be left to the future historian.

¹⁵ For a complete statistical description of Hebrew education in Utica, see Table XXXIX, *infra*, pp. 193-195.

VII

Philanthropy and Jewish Social Service

THE SYNAGOGUE AND SOCIAL SERVICE

THE JEWISH PEOPLE have been popularly called in Jewish literature "merciful ones, sons of the merciful." Charity has always been considered as the practice of loving-kindness and righteous giving.¹ The stranger, the hungry, the unfortunate, always found a helping hand, a sympathetic heart and a place of rest in the synagogue. Itinerant rabbis, collectors for *Yeshibot*, lay preachers and poor Jews always found their way into the synagogue where the rabbi or kindly people took care of them. As early as 1858, we find a *Bikkur Holim Society* which not only visited the sick but also aided the poor. It is therefore natural to find that in the very By-Laws of Congregation House of Jacob, written in 1870, provision was made for aiding those in need. The second section of Article I reads as follows:

The President shall have the power to give his written order to the Treasurer of the congregation, to any poor man for 50 cents, nor can he give to the same person a second time within six months; but if he shall think a larger sum is necessary in that case he shall call a meeting of the Trustees, who may allow him to enlarge the sum to 5 Dollars.

Sec. 6. The Treasurer is bound to provide Passover Cakes (*mazzot*) and distribute them to the poor who cannot afford to pay for them the sum to be spent for said Cakes shall be according to circumstance.

Relatives or *landsleute* helped immigrants to get started in business. They provided lodging for the newcomers and plenty of

¹ *Peah* 3:1 and *Shabbat* 127a.

advice. Special organizations for charitable work were not necessary because the community was small and most of the Jews were related to one another.² The synagogue carried on the tradition of philanthropic and social service. An organization called the *Hakhnosas Orḥim* (Hospitality to the Wayfarers) was first organized in 1890 and met on Sunday morning once a month at Congregation House of Israel. As the name indicates, its main concern was taking care of the transients.³

The Federation of Jewish Social Service

The Federation of Jewish Social Service grew out of an amalgamation of several groups. The Ladies Hebrew Aid Society, which existed from 1905 until 1920, was the first Jewish women's organization outside the synagogue to do social and charitable work in an organized fashion. The women who collected for the "Shoe and Stocking Fund"—which expanded into material welfare for needy families—became the "case committee" when they merged with the Utica Section of the National Council of Jewish Women.⁴ There were other groups like the Old Folks Auxiliary, Transients' Aid and the Young Men's and Young Women's Hebrew Association. The Council of Jewish Women, as we have noted above, became the sponsors and the owners of Krohngold Camp. When the Utica Community Chest was formed in 1922, the Federation of Jewish Social Service joined as a beneficiary of the Community Chest. The Federation employed a director to supervise the case work, the transient's aid and the Krohngold Camp and served as the liaison officer to the Jewish Home for the Aged in Syracuse, a joint venture with Utica and the surrounding communities.

The problem of the aged was solved by uniting with Syracuse and the small neighboring communities to form the Jewish Home for the Aged of Central New York. A number of Uticans were placed on the Board of Trustees of the Home. At the dedication of the Home in Syracuse in 1914, Samuel Reichler headed a delegation of fifty Uticans. Isaac Denofsky (Dean) paid \$300 for the

² *Supra*, p. 18.

³ *Supra*, p. 35.

⁴ See article on "Jewish Social Service" in *Jewish Community News* [= JCN] (Utica), Dec. 29, 1949.

honor of opening the door of the Home with the golden key.⁵

The Federations of Jewish Social Service contributed annually to the Home from the funds which it received from the Utica Community Chest. Since the Federation received approximately \$5,000 a year, the Home's allotment was only about \$700 annually. When in the 1930's Utica had as many as six or seven old people in the Home, it was obvious that this small contribution plus the contributions from individual Uticans were not sufficient to cover their cost of maintenance in the Home. Supplemental funds were thus allocated by the Jewish Community Council to bolster the inadequate Federation's contribution. The record shows that from 1948 to 1952 the Jewish Community Council allocated \$4,000 each year—until the Charles T. Sitrin Home was established and Utica withdrew officially from the Home.⁶

The development and extension of the work of the Jewish Social Service can be partly gauged from its budgets: \$8,194.50 in 1926; \$5,855.34 in 1945; \$9,941.04 in 1950; \$12,328.30 in 1955; and \$14,126.84 in 1957. These figures show the long road travelled by the Jewish Social Service—from the fifty cents given to the poor man in 1870 to the many social services rendered in 1957.

The Bikor Cholim (Bikkur Holim) Society

The *Bikor Cholim Society* was organized in October, 1928, by Mrs. Libby Kowalsky, Cantor Albert Dolgoff and Mrs. Jacob Ball, who was its first President. Mrs. Jacob Gennis was chosen Vice-President; Mrs. Samuel Greenburg, Treasurer and Rhoda Rosen, Secretary.⁷ The ladies of this Society rebelled against rules and regulations in social work. They wanted to work in the old-fashioned personal way by giving aid to the needy and where benefactor and beneficiary were unknown to one another. Mrs. Libby Kowalsky, affectionately called "Tante Libby," was honored on January 24, 1950, for her fifty-five years of devoted social work and her leadership in the *Bikor Cholim Society*. On that day her dream of a convalescent home—the Charles T. Sitrin Home—was realized. "Tante Libby" has exemplified the religious virtues of

⁵ USG, June 13, 1914.

⁶ See Table XXII, *infra*, p. 175.

"good deeds" (*ma 'asim tobim*). She gave personal service to everyone who needed it. Her purse and her heart were always open to those in distress. She has become the symbol of kindness and generosity.⁸ When the Jewish Community Council decided to establish the Charles T. Sitrin Home in 1950, due to the generosity of Hymen Sitrin, Mrs. Charles T. Sitrin and friends of the late Charles T. Sitrin, the *Bikor Cholim* Society pledged to support the Home and the Jewish Community Council promised an annual allocation to make up any deficit.

The *Bikor Cholim* Society took over the additional task in 1930 of visiting the sick in the Utica and the Marcy State Hospitals, supplying them with refreshments at religious services and aiding visiting relatives. This work was originally sponsored by the Sisterhood of Temple Beth El in the 1920's. Services at the hospitals were conducted once a month by chaplains appointed by the respective Superintendents of the hospitals. The chaplains were selected from among the local rabbis.

WAR RELIEF

As indicated above, World War I made an indelible impression upon the Jewish community of Utica. The problem of war relief became a communal responsibility, a problem which was faced by all the Jews of America. True, there was hardly a person who was not related to some war-stricken family in war-torn Europe and Palestine, for the vast majority of Jews here were the immigrants of the period of 1880-1914 and their children. The cry of the starving, the homeless and the refugees touched the hearts of every Jew who wanted to help. On the national level there were at least three large organizations collecting money—the American Jewish Relief Committee, the Central Relief Committee and the People's Relief Committee. These three agencies represented different groupings in Jewish life which later merged to become the Joint Distribution Committee.⁹

⁸ *Ibid.*, Jan. 24, 1950.

⁹ See the article on the "*Joint Distribution Committee*" in *UJE*, vol. VI, p. 170. Mark Wischnitzer, *To Dwell in Safety*, p. 145. The Joint Distribution Committee [=JDC] subsequently enlarged its name to be known as the American Jewish Joint Distribution Committee.

Locally, sporadic efforts were made. Collections were made in synagogues or at meetings in public theatres. Organized relief activity started in January, 1916, with Jacob Routstone as Chairman, Myron Liberman as Treasurer and Samuel Reichler as Secretary. Doctor Nathan Krass of Brooklyn was the main speaker at the Lumberg Theatre. Jewish women and girls sold a special edition of the *Utica Daily Press* and about \$5,000 in funds were raised.¹⁰ A year later, on February 1, 1917, Jewish women sold a special Jewish War relief edition of the *Utica Daily Press* which was printed in Yiddish and English. It was sold in Ilion and the other Mohawk valley towns and \$4,000 were collected.¹¹ In the same month, at a mass meeting in the Lumberg Theatre, \$3,700 in pledges were announced. The speakers were District Attorney William R. Lee, Rabbi Solomon Levin of Utica who spoke in Yiddish, and Isidore Hershfield, a former Utican, whose father was one of the first settlers in Utica in 1848, and who represented the Hebrew Immigrant Aid Society of New York City. He gave a first-hand, visual picture of the destitution and the misery caused by the war, of Jews barricading themselves against the Cossacks, of pestilence and hunger and of roaming orphans. He spoke of cities and streets with which the audience was familiar.¹² On September 8, 1918, another war benefit was held.¹³

These bare and sparse accounts in the local press do not tell the whole story. Although local records cannot be found, the incomplete records of the Joint Distribution Committee tell a greater story of philanthropy and human kindness than do these inadequate accounts. However, one of the greatest philanthropic efforts and a great outpouring of generosity on the part of the small Jewish community and especially of the Christian community that other-

¹⁰ *USG*, Jan. 29 and Sept. 16, 1916.

¹¹ *UDP*, Feb. 1, 1917.

¹² Jacob Routstone was Chairman of the Relief Committee. Barney Abelson was Chairman of the meeting and Samuel Finkelstein was the Secretary. The Committee members in charge were: Morris Copeland, Isaac Dean, Moses Goldstone, Samuel Gross, Joseph Jacobson, Robert Kowalsky, Moses Lewis, Barney Lumberg, Hyman Marwill, Jacob Peerless, Philip Simons, Louis Snyder, Samuel Snyder and Isaac Zacks, (*Ibid.*, Feb. 26, 1917).

¹³ *Ibid.*, Sept. 8, 1918.

wise might be forgotten is worthy of being recorded for posterity. It relates to the 1920 War Relief Fund.

The 1920 War Relief Campaign

The end of World War I found Jewish life in Eastern Europe in great distress. Heavy financial assistance was of the utmost necessity. Campaigns were being held in every community. In Utica, Rabbi Reuben Kaufman, the dynamic and youthful spiritual leader of Temple Beth El, was Chairman.¹⁴ He had been called to Temple Beth El in 1919 after having served as a Chaplain in the war. In April, 1920, he organized the campaign on a city-wide basis. Jew and Christian were to share responsibility. The quota was set at \$65,000. Considering that the Jewish population numbered only about 2,000 it was an ambitious campaign, commensurate with the tragedy and the great need. The honorary chairmen were the Honorable James K. O'Conner and the Honorable Frederick H. Hazard. The Vice-Chairmen were: Thomas R. Proctor, Cornelius B. Roberts, Harlan G. Newcomer, Warnick Kernan, John G. Duffy and S. Rosenblum. The Treasurer was Myron S. Liberman; the Head Auditor, William Gumble, and the Secretary was Jacob Tumposky. The Director of the speaker's bureau was Frank M. McGinty and the active workers in the drive were the leaders of the Jewish community.¹⁵

The tenor of the campaign, the utter frankness and the appeal of the Christian leaders is best illustrated in the paid advertisement, which follows:

ARE YOU WILLING PEOPLE SHOULD STARVE?

This is a frank statement of the condition in Utica, which we who have signed it believe should be generally known. Far too few appreciate that there is now being conducted within the confines of Utica a campaign to provide money with which to buy food to save starving victims of the great World War. Though bearing the name of the Jewish War Relief Fund, it is absolutely a non-sectarian but thoroughly humane proposition.

¹⁴ For additional biographical data on Rabbi Kaufman, see *supra*, p. 61.

¹⁵ Letter from Rabbi Kaufman to the author, Nov. 22, 1953, and the above names were copied from the campaign stationery.

The campaign has been in operation for the greater part of this week, and up to the time of this writing, Thursday, \$25,784.60 has been contributed. Of this amount only about \$4,500 or \$5,000 has come from others than those of Jewish faith. We believe, were the facts known, there would not be the slightest hesitation among people of all creeds and races coming forward, open-handed and anxious to save the lives of those who now are suffering from the world's greatest catastrophe. Utica has never failed to take advantage of such an opportunity and we believe that it is only necessary to seriously call attention to the situation that Utica's quota of \$65,000 may be quickly secured. We make this appeal particularly to those other than those who are of the Jewish faith.

This is a time when class, race and creed must give way before the cries of the hungry. The campaign will continue through Monday, and the need of increased effort is imperative. There are innumerable opportunities for making contributions, and we hope that this appeal is all that is necessary to carry Utica over the top and place her once more in the enviable position of leading in philanthropic and humanitarian efforts.

GEORGE L. BRADFORD
SPENCER KELLOGG
HUGH T. OWEN
C. S. SYMONDS
M. F. SAMMONS
CHARLES A. MILLER

WALTER F. ROBERTS
H. G. NEWCOMER
FRED G. REUSSWIG
JOHN G. DUFFY
CHARLES B. ROGERS
F. H. HAZZARD

This Space Contributed by SAMUEL A. MAILMAN, SIMON MAILMAN, S. AMTMAN, The Gift Shop.

Utica Daily Press, Friday Morning,
April 23, 1920.

Rabbi Kaufman appealed to the generosity of the community in aiding the destitute European Jews.¹⁶ He declared that the Christian world was duty-bound to rescue these unfortunate people, whose predicament was no fault of their own.¹⁷ The War Chest of Utica responded with a contribution of \$18,500,¹⁸ thus raising the total pledges to \$58,805, and the fund was only some \$6,000 short of its

¹⁶ On the European Jewish situation immediately after World War I, see *AJYB*, vol. XX (1918-1919), pp. 252 ff.; vol. XXI (1919-1920), pp. 267 ff.; and vol. XXII (1920-1921), pp. 239 ff. and p. 343. See also, Joseph C. Hyman, "Twenty-Five Years of American Aid to Jews Overseas: A Record of the Joint Distribution Committee." *ibid.*, vol. XLI, (1939-1940) pp. 141 ff.

¹⁷ *UDP*, April 26, 1920.

¹⁸ *Ibid.*, April 27, 1920.

goal. Rabbi Kaufman was editorially commended for his excellent and untiring efforts.

The 1922 Campaign—A Failure

The 1922 campaign for Jewish War Relief was reported in the *Temple Beth El Bulletin*.¹⁹ The Jewish War Relief quota for Utica was \$35,000 and was to be included in the Utica Chest Campaign. Rabbi Reuben Kaufman invited Rabbi Stephen S. Wise to address the Community Chest workers specifically for the Jewish War Relief. The newspapers stated that the Polish and Italian groups were also about to conduct independent campaigns to aid their overseas brethren. The Utica Community Chest felt it advisable to include their quotas and the Jewish quota as a "Contingent Fund" to the local philanthropies. The Contingent Fund was recorded at \$60,000. The Utica Community Chest quota was estimated at \$271,556.71 (this included the allotment of \$4,191.97 for the Federation of Jewish Social Service). The total campaign was for \$331,556.71. A tremendous publicity campaign was organized. Leaflets were published in Polish, Italian and Yiddish. But the results were disappointing. Only \$201,774 was pledged, much below the total for the local charities. The "Contingent Fund" could not be honored. The drive was a failure.²⁰ As for the Jewish War Relief, the Joint Distribution Committee records a total contribution for 1922 of only \$2,744. The Joint Distribution Committee's records are also incomplete.

The Jewish Construction Relief Campaign, 1926-1929

A few years later, in 1926 the Jewish Construction Relief Campaign was initiated and sponsored by the American Jewish Joint Distribution Committee.²¹ It was to be a three year drive to place European Jewry on the road to self-sufficiency. Not only was relief given but agricultural colonies were started for the Jews in Crimea and the Ukraine. The total quota was \$44,000 for the district which included Rome, Utica and the near-by small communities. Of this, Utica was to raise the sum of \$36,400. Joseph

¹⁹ *TBEB*, Jan. 30, 1922.

²⁰ T. Wood Clarke, *Utica—For a Century and a Half* (Utica, 1952), p. 132.

²¹ *UDP*, June 7, 1926.

Sonneborn was District Chairman, Samuel Reichler was District Secretary and Moses E. Lewis was District Treasurer. Louis Marshall, Syracuse-born, eminent jurist and one of the great leaders of American Jewry, made an eloquent plea on the opening night of the drive.²² A total of \$30,800 was pledged that evening. Bernard B. Given of Syracuse, the State Chairman, asked for and received the pledges. The inspiration evidently caused some contributors to over-extend themselves, and they later refused to pay. Unpleasant repercussions followed when they were sued by the Joint Distribution Committee and the pledges were forcibly collected. This situation plus the economic debacle of the 1930's dried up the sources of philanthropy and the will of the solicitors for a few years thereafter.

It is difficult to reconstruct completely the achievement of the Jewish community in the matter of relief for their unfortunate co-religionists in Europe and Palestine. Where the local records are incomplete, the records of the Joint Distribution show greater gifts and where the records of the Joint are incomplete or unavailable the local records show very generous giving. During this period the Jewish community responded generously to the appeal of their brothers.

For purposes of the record let us record the information, no matter how inadequate, that was obtained from the official files of the Joint Distribution Committee [=JDC].

TABLE V
RECORD OF CONTRIBUTIONS FROM UTICA, N. Y. TO THE JDC

1916	American Jewish Relief Committee [=AJRC]	\$ 6,750.
	Central Relief Committee [=CRC]	1,290.
	People's Relief Committee [=PRC]	100.
1917	AJRC	8,690.
	CRC	140.
	<i>1918-1920—No records available</i>	
1921	JDC	10,000.
1922	JDC	2,700.
	CRC	44.
1923	JDC	about 1,000.
	CRC	about 300.
1924	JDC	145.

²² *TBEB*, June 4, 1926.

TABLE V (Continued)

RECORD OF CONTRIBUTIONS FROM UTICA, N. Y. TO THE JDC

(The records for 1921 through 1924 are incomplete.)

1926-1929	JDC (Utica Quota)	36,400
	(District Quota includes Rome, etc.)	44,000
1930	JDC	10.50

THE UNITED PALESTINE APPEAL

During this period controversies raged in the United States about the rebuilding of a Jewish homeland in Palestine. These events that transpired during the 1920's had their repercussions in every community. Zionist-oriented and non-Zionist Jews differed in their attitudes. Of course, the Zionists not only supported the up-building of Palestine, but also aided the Joint Distribution Committee in its efforts to save Jews in the stricken countries of Europe. The non-Zionists and certainly the anti-Zionists on the other hand, did very little or nothing to raise funds for Palestine. It was therefore necessary to have two separate drives—one sponsored by the Joint Distribution Committee and one sponsored by the United Palestine Appeal.

When Doctor Chaim Weizmann, President of the World Zionist Organization, broke with Louis D. Brandeis on methods of building the Jewish homeland, he created the Keren Hayesod (the Palestine Foundation Fund). This fund together with the Keren Kayemet (the Jewish National Fund) formed the United Palestine Appeal. It was the task of this fund to support immigration, colonization, the purchase and reclamation of land and Jewish education in Palestine. The United Palestine Appeal thus received support only from Zionists and the financial support was comparatively meager. The records of Utica show that in 1927 a United Palestine Appeal was held.²³ Judge H. Myron Lewis was the General Chairman; Jacob Tumposky was Chairman of the Men's Division and David Copeland was Treasurer. Miss Amelia Shacofsky was Chairman and Miss Sara Freedman was Assistant Chairman of the Women's Division. The quota was \$12,000; about \$7,500 was raised.²⁴ Even in the Zionist ranks there was not complete unity. It

²³ *Ibid.*, June 17, 1927.

²⁴ UDP, June 13, 1927.

was necessary to have two speakers at the opening dinner. Doctor Solomon Goldman of Cleveland was invited by Rabbi Isidor B. Hoffman to please the Conservative congregation and Rabbi Jacob Levinson of Brooklyn, a Mizrachi leader, was invited to satisfy the Orthodox element. Both groups had delegations meet their respective guests. Doctor Goldman delivered a stirring address in English and Rabbi Levinson spoke brilliantly in Yiddish. Though both were wholehearted in their support for Palestine, their barbs at one another could not conceal antagonism between the Conservative and Orthodox groups.²⁵ There were no other drives held until 1931. The three-year Jewish Construction Relief Campaign of 1926 and the United Palestine Appeal of 1927 exhausted the energy and the will of the leaders. With the coming of the depression it was difficult enough to collect the outstanding pledges.

The United Jewish Appeal

A few years later, conditions abroad necessitated financial aid from the Jews of America. The campaign to end campaigns was illusory. Thus the Utica Allied Jewish Appeal was organized in 1931. This Appeal differed from previous fund-raising drives because it included not only relief for European Jewry but also funds for Palestine, national agencies, civic-protective agencies, religious, educational institutions and local institutions. The years of depression brought results commensurate with the difficult economic situation but not commensurate with the need of the hour. One great advantage of this United Jewish Appeal [=UJA] was its combined giving for overseas causes, national and local community projects. These years were really educational ones for the great money-raising efforts to come. They signified the acceptance of responsibility for the development of Jewish life in the local community and on the national and international scene. The cleavage between the non-Zionist and Zionist was being healed, especially with the formation of the Jewish Agency in 1929 under the leadership of two great leaders,—Chaim Weizmann and Louis Marshall. The campaigns of the United Jewish Appeal show a keener awareness to the total Jewish problems and a growing generosity.

The philanthropic campaigns show a generous and personal

²⁵ *Ibid.*, June 16, 1927.

spirit that animated American Jewry during and after World War I in its desire to rebuild the destroyed Jewish communities in Eastern Europe. Then, there followed a desire to build within the American Jewish community. The economic depression halted its progress. Hitler's ascension to power again tested the generosity and wisdom of American Jewry in the 1930's. Then came the increasing problems of Palestine, spurred on by the Hitler persecutions, the decimation of six million Jews, the illegal immigration into Palestine, the refugee problem in the United States and finally the creation of the State of Israel.

The Utica Jewish community responded to the tragedies and to the heroism of the Jews in Palestine. The establishment of Israel and the subsequent Israel-Arab War created the greatest outpouring of generosity ever witnessed by American Jewry. Barney Abelow, always active in Jewish life, Treasurer of the Jewish Community Council, Trustee of Temple Beth El, Chairman of Burn the Mortgage Campaign that liquidated the final debt of the Temple in 1945, was Chairman of the 1948 United Jewish Appeal which raised \$317,149.²⁶ Its success was a fitting climax to one hundred years of Jewish life in Utica and the beginning of the Third Jewish Commonwealth in the Holy Land—the State of Israel—established on May 14, 1948 (5 Iyyar, 5708).

²⁶ See Table XXI, *infra*, p. 174.

VIII

Integration Within the Community

IN THE ECONOMIC FIELD

MOST JEWS who came to Utica between 1847 and 1871 were peddlers, approximately 155 out of the 225.¹ The others were tradesmen, manual workers and a few were farmers. Some went into the jewelry and drygoods business; others into the grocery business and quite a few were cigar makers or cigar manufacturers. There was an influx of Jewish workers in the cap manufacturing industry, furriers' and tailors' trade in the first decade of the twentieth century.

In the same decade a number of the Utica Jews entered into the wholesale business of dry goods and knit goods and many others in the scrap iron and waste products industry. They did so primarily because they were strictly Orthodox and thus could observe the Sabbath and the holidays. Among the wholesalers in dry-goods and knit goods were the Rosen Brothers (Reuben and Israel) and the Fink Brothers (Lewis and Joseph). In the junk and scrap iron business were Jacob Winnick, Charles Freeman, Nathan and Hyman Katzman, Harris Jacobson, Abe Nathan and Robert Kowalsky, Abraham Leventhal, Harris Horwitz, Jacob Goldbas and Jacob Mettleman. The Freeman Bottling Company was also established at the beginning of this century. In the wholesale jewelry business were Barney Abelson and Myron C. Liberman. Joseph Nelson was a retailer. Markson Brothers (Louis and Samuel) and Ribyat Brothers (Sam and Hyman) were in the furniture business. Moses Lewis and the Goldstone Brothers (Moses, Edward and Joseph) were in the retail clothing business.

The following retailers in the jewelry business were prominent

¹ *Supra*, Table I, p. 16, and Table XI, *infra*, pp. 161-167.

in the third decade of the twentieth century: Mortimer Abelson, Louis Cohen and Company, Charles Rizika Gift Shop, Ben N. Harris, Abe Glazer, H. Vyner, Harry Weiner and Joseph Wein-
burgh and Sons.

The Utica Boys' Clothing factory, owned and operated by Sonneborn Brothers (Isaac, Joseph and Herman), was opened in 1917 and employed several hundred people. A large percentage of Jews was in retail business, in clothing and haberdashery, cleaning and repairing, and a few were even blacksmiths in the early part of the century. In the second decade of the twentieth century Julius Rothstein, Mitchell Small and Max Lichtman began dealing in large real estate transactions. Isaac Dean and Samuel Mailman were prominent as the D & M Auto Supply Company.

It seems that Utica did not promise too many opportunities for some of the ambitious young men. They left Utica to climb the ladder of success in other cities. Samuel Mailman and Sons owned the Utica Knife and Razor Company in the early 1920's. They left Utica for Montreal, Canada, and they have become very prominent in the business world in Canada and in the United States. David Bernstein became interested in the moving picture industry and he rose from bookkeeper to Vice-President of Loew's Incorporated. Miles Rosenberg became president of a chain of shoe stores called Miles Shoe Store. Doctor Harry Backwin, who received a prize for Hebrew Studies in 1904, became one of the nationally prominent physicians in the country. He is a past President of the American Academy of Pediatrics, is Professor of Clinical Pediatrics at New York University Bellevue Medical Center and has received many distinguished awards from many foreign lands.

In the 1920's other enterprises were started by some of the ambitious young men: the National Accessories Stores by Charles and Hymen Sitrin; the Genesee Auto Supplies by Isidor, Ralph and Herbert B. Krohn; the Utica Gear and Auto Parts by Joseph Samuels; the Chrysler Automobile Agency by David Geffen and Samuel Wolf and the Utica Coat and Apron Supply by Barney Abelow. The depression of the 1930's severely affected the Jewish community but it emerged, as did the country, to greater prosperity in the 1940's. Abe Nathan and Sons, the Mettleman Brothers, Harris Horwitz, and Louis and Morton Kowalsky became successful in the

scrap iron business. The Kowalskys later branched out into the building field. In the retail commercial field, Utica Jewry played an important part but none of the large industries is owned or operated by Jews. However, some directors of banks were Myron C. Liberman (Utica City National Bank, 1917-1918), Julius Rothstein (Oneida County Trust Company, 1924-1926, First Bank and Trust Co., 1926-1933), Joseph Sonneborn (First Bank and Trust Company, 1934-1936), Harris G. Nathan (First Bank and Trust Company, 1956) Mac Berger (Oneida National Bank and Trust Company, 1955).

The above summary shows the rise and development of the Jews in the economic life of Utica—peddler becoming merchant or wholesaler or branching out into new enterprises.

IN THE PROFESSIONS

The American-born generation was not only interested in business but entered into the professions, starting about 1915. At that time the city had two Jewish physicians, who were not native Uticans, Doctor Israel Herman and Doctor Samuel Reinhart. Doctor S. William Flack arrived in Utica in 1916, and Doctor Abraham T. Goldstein came to the Utica State Hospital in 1917 from Syracuse.

In 1915, there were already six Jewish lawyers in the city: Jacob A. Goldstone, William R. Goldbas, David Goldstein, Samuel Reichler, Louis E. Krohn and Julius Tumposky. The first native Utican to become a dentist, in 1915, was Doctor Herman E. Kowalsky. The rapid development in the professions can be seen from the following tables.

TABLE VI

JEWES IN THE PROFESSIONS IN UTICA

<i>Year</i>	<i>Physicians and Surgeons</i>	<i>Lawyers</i>	<i>Dentists</i>
1915 ²	2	6	1
1932 ³	10	14	4
1942 ⁴	17	27	8
1952 ⁵	27	27	20

² *UCD*, 1915.

³ "Jewish People Active in Utica," *UDP*, March 14, 1932.

⁴ *UCD*, 1942.

⁵ *Ibid.*, 1952.

The Jewish Community Self-Study of Utica gives very interesting data for the year 1946. The Jewish population then totaled 3,024, of which 1,535 were male, and 1,489, female. The figures for 1946 are given below.

TABLE VII

OCCUPATION OF JEWS IN UTICA IN 1946

<i>Occupation</i>	<i>Number</i>	<i>Percent</i>
Professions	97	8.02
Semi-professions	20	1.65
Proprietors, managers and officials	576	47.65
Manual workers, foreman, domestic service workers	138	30.60

It is obvious that the Jews of Utica belong to the middle-class group in the economic structure of the community, mainly in business and in the professional groups.⁶

⁶ JCCS, New York, p. A-3, published April 1, 1948. The remaining 12.08 per cent of occupations is unaccounted for.

IN COMMUNAL ACTIVITIES

As the Jews of Utica became more integrated in the economic life of the city and as their standard of living was raised, they took a great interest in the cultural and educational life of the community. This development was also due to the educational advancement of the American-born generation, since a considerable number were college educated. There was another reason. During the fourth decade of the twentieth century more of the diverse ethnic and religious groups were drawn together into a greater cultural life. A similar economic and cultural development took place among the sons and daughters of the German, Italian, Polish and Welsh immigrants.

During the 1920's and the 1930's, Mrs. Myron C. Liberman was the acknowledged and respected Jewish leader among the Jewish women and in the community. Mrs. Ralph Krohn was active in many civic affairs. In 1931, the Education Department of the State of New York was interested in organizing Parent Education Councils in the various cities. The aim of these city-wide organizations was

to unite Parent-Teachers Associations and to conduct lectures and discussion groups for parents. Mrs. S. Joshua Kohn was one of the organizers and first president of the Utica Parent Education Council.⁷ When World War II came, many mothers went to work in defense plants. The Parent Education Council organized courses for former teachers to train them as aides for the nursery schools so that these mothers of small children could continue to replace the men in industry and still have their children properly guided and supervised. Mrs. Kohn was the co-ordinator of these child training courses.⁸ Jews joined as members and were elected as officers of the Utica Branch of the Foreign Policy Association, which was very active in the 1930's. They were interested in foreign affairs and the Association's programs of inviting two speakers to give diverse and often contrary views were followed by animated discussions. Jews joined the Torch Club,⁹ an organization limited to professional men whose aim is to broaden the intellectual horizon of its members. They also became members of Rotary and the Kiwanis Clubs, business men's luncheon clubs. Likewise, they were elected to the Board of the Utica Family Welfare Society, the city-wide organization to help needy families. They were also active in the Utica Branch of the National Conference of Christians and Jews, whose ideal is to bring the messages of tolerance and brotherhood to the community.¹⁰

The Utica Community Chest always had the active support and whole-hearted participation of the Jewish community in its work. In 1953, Mrs. I. Wolfe Gilbert, a member of Temple Beth El and a former president of the Utica Section of the National Council of Jewish Women, was given the honor of being the first woman ever to lead the Utica Community Chest Campaign. She is also a member of the Board of Trustees of St. Elizabeth Hospital. Mrs. Harris Nathan, another Beth El member and former president of the Council of Jewish Women, has the distinction of being a trustee of Utica College (1953). Ralph L. Krohn has been actively interested in the conservation of our country's natural resources. He is

⁷ UDP, March 23, 1933, and *Sunday Observer-Dispatch Magazine*, Sept. 22, 1940.

⁸ UOD, Jan. 28, 1943, and UOD, Feb. 2, 1943.

⁹ The Torch Club is a national organization limited to professional people. Its aim is to discuss whatever subject is of interest.

¹⁰ *Supra*, p. 70.

president of the New York State National Isaac Walton League of America, Inc., since 1956. He is also one of the seven members of the national steering committee of Keep America Beautiful, Incorporated.

IN POLITICS

In 1900, most Jews lived in the Second Ward. Forming a large section of the population there, some became interested in politics. The first Jew to hold a semi-political position was Robert Kowalsky, a Republican, Supervisor of the Second Ward from 1904 to 1906. From 1908 until the present, the Alderman of the Second Ward has been a member of the Goldbas family. In succession they have been: Moses J. Goldbas, Solomon Goldbas, Lena Goldbas and Moses L. Goldbas,—all Democrats. Jacob Tumposky was Chairman of the Republican City Committee from 1933 to 1936. The highest ranking elected official was the Honorable H. Myron Lewis, who served as Associate City Judge (1926-1933), City Judge of the City Court of Utica (1937-1940) and since 1940 has been a member of the Board of Standards and Appeals of the State of New York. All in all, there were twenty-two Jews who held political offices from 1904 to 1958; eleven were Democrats and eleven Republicans.¹¹

IN THE ARMED SERVICES

The Jews have displayed devotion to their country in peace as well as in war. The Jewish community of Utica was small during the Civil War but we know of several Jews who served in that tragic conflict. It is difficult to determine how many Utica Jews served because a large percentage of the inhabitants of Oneida County were and have been of German origin and the mere name would not indicate one's Jewishness. The One Hundred Seventeenth Infantry Regiment—known as the famous Fourth Oneida's—was composed mainly of Uticans and the following Jewish names in this regiment are identifiable:

¹¹ See Table XXV, *infra*, pp. 179-180.

JOSEPH W. BENJAMIN	Company H ¹²
MOSES LAVANE (LEVINE)	Company I ¹³
ISIDORE MEYER, SERGEANT	Company C ¹⁴
LEVI ROSENTOLL (ROSENTHAL)	Company I ¹⁵
CHARLES WOLF	Company F ¹⁶

There may have been others. For instance, Hyman Marwill recalls that Meyer Shlosberg joined the Union Forces and served at the end of the war. Others may have joined the colors under assumed names as did Moses Lavane (Levine). Some may have been members of other regiments but cannot be identified as Jews from Utica.

In the Spanish-American War four Utica Jews served in the Armed Forces. Charles J. Lowry,¹⁷ Morris Rosenthal,¹⁸ Harry J. Harrison (who ran away from home and enlisted under the pseudonym of Herbert Hartley)¹⁹ served in the Army and Benjamin Myers²⁰ served in the Navy.

The record of the Jewish servicemen in World War I reveals the names of eighty men who served in the Army and the Navy and fifteen in the Students' Army Training Corps. The highest ranking officer was Doctor Abraham T. Goldstein, a physician in the Utica State Hospital, who volunteered with the Syracuse Medical Unit and attained the rank of Captain. Milford G. Harman became a Lieutenant in the Army and Arthur Abelson held the

¹² He is listed as being a farmer from Rome, N.Y., in James A. Mowris, *A History of the One Hundred and Seventeenth Regiment, New York Volunteers* (Hartford, Conn., 1866), p. 271. Cf. Simon Wolf, *The American Jew as Patriot, Soldier and Citizen* (Philadelphia, 1895), p. 241.

¹³ *Annual Report of the Adjutant General of the State of New York, for the year 1904*, (Albany, N.Y. 1905), serial no. 38, p. 1117.

¹⁴ Simon Wolf, *The American Jew as Patriot, Soldier and Citizen*, p. 282.

¹⁵ James A. Mowris, *A History of One Hundred and Seventeenth Regiment New York Volunteers*, p. 278.

¹⁶ *Ibid.*, p. 261 (listed as farmer from Trenton, N.Y.); and Simon Wolf, *The American Jew as Patriot, Soldier and Citizen*, p. 300.

¹⁷ Information received from the Jewish War Veterans of Utica.

¹⁸ Morris Rosenthal, Private, Co. A., 1st Medical Regiment United States Volunteers.

¹⁹ Harry J. Harrison, xc 374 625, buried in Sawtelle National Cemetery, Los Angeles, California.

²⁰ Information received from the Jewish War Veterans of Utica, N. Y.

rank of Ensign in the Navy. Six men were sergeants and four were corporals. Three of the Jewish soldiers made the supreme sacrifice: Harry Cohen, Manuel Feldman and Michael Cohen, who was the first Utica Jewish boy killed in action overseas and after whom was named the Michael Cohen Post No. 144 of the Jewish War Veterans in 1937.²¹

During World War II, about fifteen per cent of the Jewish population of less than 3,020 souls served in the armed forces. The dedication of the service flag, which took place in Temple Beth El on October 15, 1944, contained 416 names. In April, 1945, the list rose to 465. These numbers kept on growing and speak eloquently for their patriotic contribution.

²¹ See, Table XXIV, *infra*, p. 178.

IX

Zionism

A PRIMARY FORCE in modern Jewish life has been the Zionist movement. There is no doubt that political Zionism, as envisaged by Theodore Herzl, had a tremendous effect on Jewish life. That Utica Jews were Zionistically oriented, religiously speaking, goes without saying, but organizing Zionist societies was a more difficult, practical task.

There is a reference to Zionist organizational activity as early as 1903 by a society called the United Zionists of Utica.¹ Very little information about the society is known except that its name might be indicative of the influence of the Federation of American Zionists which amalgamated the various Zionists societies in the United States. In 1914 and 1915, Althea Osber² organized and led Young Judaea Clubs.³ During World War I, men like Doctor Shmaryahu Levin, Yiddish orator and propagandist for Zionism, and the Reverend Zvi Hirsch Masliansky, Zionist orator, spoke in Utica. In 1919, there was a Zionist Organization, which was probably the Mizrachi.⁴ From 1921 to 1924, the Reverend Samuel L. Sum-

¹ *Supra*, p. 43.

² Althea Osber is the wife of Rabbi Morris Silverman of Hartford, Connecticut. She has written plays and textbooks in the field of Jewish education.

³ *USG*, May 26, 1917. The Young Judaea clubs (Daughters of Zion and Nordau Society) raised \$209.07, selling flowers for the Jewish National Fund. The *UDP* on May 8, 1922, reported that Abraham Shapiro will represent Utica Jewry at the American Jewish Congress at Philadelphia, that Marcus Solomon is alternate and Morris Rosen represents Young Judaea.

⁴ Julius Stone played at the Lumberg Theatre at a benefit program of the Zionist organization of the city, (*USG*, Feb. 8, 1919). According to Stuart E. Rosenberg, *The Jewish Community in Rochester*, p. 236, "In 1919 Rabbi Sadowsky was instrumental in forming the Up-State New York Region of the Mizrachi Organization." It seems that the Utica organization was one of its members.

berg was president of this Zionist organization and Joseph L. Jacobson was its secretary from 1921 to 1926.⁵ The Mizrachi continued uninterruptedly, though weakly, throughout the 1930's and 1940's either under the leadership of Abraham L. Bloch or the Orthodox Rabbi of Congregation House of Jacob. In 1924, the younger element organized a "Hertzel [*sic!*] Cultural Society."⁶ There is a reference to a district of the Zionist Organization of America in 1927, under the presidency of Jacob Tumposky.⁷ The Jewish National Fund activities were carried on continually. For several years after 1932, Martin Abelow headed the Jewish National Fund. The Utica District of the Zionist Organization of America was again organized in 1938 by Charles T. Sitrin and Rabbi S. Joshua Kohn. The first officers of the Utica District of the Zionist Organization of America were: Mr. Sitrin and Rabbi Kohn, Honorary Presidents; Doctor Jacob L. Savett, President; David Geffen and Daniel Myers, Vice-Presidents; Sidney Lacher, Secretary and Harold Goodman, Treasurer. The District became active in the Empire State Region. Rabbi Kohn was elected Vice-President of the region and Mr. Sitrin, Treasurer.

Celia Ribyat organized Young Judaea clubs in Temple Beth El in 1934.⁸ In 1938, there were four Young Judaea clubs in Temple Beth El. The Girls of Judaea of the ages from 8 to 11, were led by Dorothy Slater; the Junior Judaeans of the ages from 11 to 13, were led by Jeanne Jacobs; the Halutzot of the ages from 13 to 15, by Dorothy Movsh, and the Boys of Blue and White were under the direction of Reuben Resnick, Hebrew teacher and director of youth activities in Temple Beth El.⁹

Hadassah, as already indicated, was organized in Utica in 1917.¹⁰ In 1932, an Ivriah was organized with a threefold purpose: to do the work of Junior Hadassah, the Council of Jewish Juniors and the Junior Sisterhood. It was then felt that there was not enough room for three separate young women's organizations. The Ivriah

⁵ Utica City directories.

⁶ Organized July 2, 1924.

⁷ UDP, June 16, 1927.

⁸ *Ibid.*, Nov. 24, 1934.

⁹ TBEB, Dec. 29, 1938.

¹⁰ For a fuller discussion of Hadassah, see *supra*, pp. 53-55.

lasted about three years and then the three young women's organizations were reborn independently.

Junior Hadassah was reorganized in 1942. Later the Business and Professional Group of Hadassah was organized. Hadassah's growth and activity gathered momentum as the Jewish tragedy unfolded itself during World War II and as the heroism of the Jewish people manifested itself in Palestine.

It is also fair to state that there was rivalry between Utica Hadassah and the Utica Section of the National Council of Jewish Women, particularly among some of the leaders who resented Hadassah's rise, prestige and influence. Looking from the vantage point of today, we find that both organizations flourished and the competition did no harm except when it was misinterpreted ideologically. Hadassah, together with the Zionist Organization of America, kept up the political struggle in the 1930's and 1940's for Palestine as a Jewish Homeland until final victory was attained on November 29, 1947, when the United Nations decided to create a Jewish State, and on May 14, 1948, when Ben Gurion announced the birth of the independent State of Israel.

The future Zionist story and its work for Israel in the trying days after 1948, the great efforts of the United Jewish Appeal, the Israel Bond Drives, the influence of Israel within the Jewish community on Jewish education and on Jewish life, can be confidently left to the future historian. Suffice it to say that Jews in Utica started life in 1847 with the dream of Zion in their prayer books and one hundred years later rejoiced at the announcement that Israel was reborn.

X

New Vistas

EXPANSION OF THE JEWISH COMMUNITY COUNCIL

IF THE FUTURE will bring a religious and cultural Jewish renaissance, the years 1948 and 1949 may be the visible turning points. The establishment of Israel and the feeling that American Jewry has the spiritual potential to create a thriving, religious and cultural life became the outstanding factors in the Jewish community. The Jewish Community Council expanded its activities in 1948 when Martin Abelow followed Jacob Horwitz (1946) and Ben Movsh (1947) as President of the Council. David Goldenberg became the Executive Director and Mark Mazel was engaged as Director of Community Activities.

On April 1, 1949, the first issue of the *Jewish Community News*¹ was published by the Jewish Community Council under the editorship of Lawrence Tumposky. The *News* has proved to be an exciting, well-written, informative Jewish bi-weekly which reaches every Jewish home in Utica. It contains trenchant editorials, airs communal grievances, reports events and activities of every organization and stimulates communal thinking and generous giving. This newspaper, suggested to the Jewish Community Council in 1938, will prove to be a source book for the history of the community and its development. The succeeding editors have been Howard Seld, Harold Hymes, Nathan Siegel and Doctor Arthur Margolis.

Ever since 1933, the Jewish Community Council has watched carefully the rise of Nazi and other anti-Semitic propaganda which it tried to combat intelligently and forcefully. It encouraged a

¹ *Supra*, p. 98. In 1938, the Jewish Community Council carried an item on its agenda to publish a monthly bulletin to be sent to each home.

normal, healthy relationship between the Jewish inhabitants of the city and the general population. There was a cultural and religious interchange on various occasions. The Jewish Community Council saw fit in 1949 to expand this work and to entrust it to a special committee, the Community Relations Committee, such as had been developed in many other cities. Harry Markson, a public spirited and active citizen, was appointed Chairman of this Committee.

The year 1948 marked a century of Jewish life in Utica since the formation of the first synagogue, Congregation House of Israel, in 1848. The oldest existing synagogue structure in Utica, that of Congregation House of Jacob, was sold in 1948, in the same year that witnessed the greatest outpouring of generosity on the part of American Jewry. The high-point in philanthropic giving to the United Jewish Appeal was no doubt due to the attack upon the newly-formed State of Israel by seven Arab nations and to the dire need of the refugees and displaced persons for havens in Israel and other lands.

A new problem arose within the local communities. What about the responsibility of each community for the development of inner Jewish life within the United States? How much money of the United Jewish Appeal should go to Israel and to foreign lands and how much should remain for local and national needs? This problem perturbed American Israel. It threatened to split asunder the United Jewish Appeal and create a cleavage within the National Jewish Welfare Funds and Federations. The Jewish community of Utica was effected by this problem like other communities. It was finally resolved in Utica amicably by the Jewish Community Council by continuing to expand its activities and budget greater allotments for local work and national needs. A comparison of its annual budgets shows that the Council started in 1933 with a collection of \$57.35 and a membership dues of \$650 and its budget for local activities rose to \$38,328 in 1957.²

COMMUNITY ACTIVITIES COMMITTEE

The demand for activities on the part of many for community projects not affiliated with Temple Beth El or Congregation House of Jacob was met by the Jewish Community Council in 1949 with

² See Table XXII, *infra*, p. 175.

the creation of the Community Activities Committee. A budget was established and a director engaged. Headed by Dr. Arthur Kaplan and Mrs. Joseph Gilbert, the Committee sponsored the following activities: a nursery school, physical educational programs, the organization of youth groups into a Youth Council, Day Camp (Hi-Ho) and the Golden Age Club. The building facilities of Temple Beth El and of Congregation House of Jacob (Hebrew Academy on Clinton Place) were used. These activities spurred agitation for an independent community center which had been encouraged since the 1930's by the National Jewish Welfare Board representatives and the feeble Utica Young Women's Hebrew Association.

In 1953, the Jewish Community Council took the unusual step of voting autonomy to the Community Activities Committee.³ Thus, the Committee now had the right to seek financial support from the community, or the Utica Community Chest. This is in line with the national policy of the National Jewish Welfare Board to have community centers receive financial support from the general community and to be supplemented by the Jewish community. The next step was the adoption of a constitution which changed the Community Activities Committee into the Jewish Center Association.⁴ The Utica Community Chest granted the Association an allocation of \$7,400 for 1954 as a member agency of the Chest. The Utica Community Chest and the Jewish Community Council thus share the annual deficit, if any is incurred by the Jewish Community Center. Mrs. Joseph Gilbert, a past President of the Young Women's Hebrew Association and an ardent advocate of a center for twenty years, was elected President. Doctor Jacob L. Savett became the first President of the Center.⁵ In 1955, the house located at 1703 Genesee Street was purchased and converted into the Jewish Community Center.⁶

DEMOCRATIZATION OF THE JEWISH COMMUNITY COUNCIL

Criticism that the Jewish Community Council was "undemocratic" brought about a change in its structure. In 1949, the Jewish

³ JCN, June 1, 1953.

⁴ *Ibid.*, Sept. 4, 1953.

⁵ *Ibid.*, Oct. 23, 1953.

⁶ *Ibid.*, Oct. 28, 1955.

Community Council organized a Board of Delegates, which provided for the inclusion of any Jew who wanted to become a member and who applied in writing. This request was automatically granted to sixty-one members at large. In 1953, the Council consisted of 132 members. There are three categories of membership in the Board of Delegates.

1. Officers, past presidents, chairmen of standing committees. These automatically form the Executive Council—15 members.
2. Delegates selected by the organizations—65 members.
3. Persons who request membership in writing within a stated 30 day period—61 members.

This arrangement has made the Council more representative but has led to pressure groups coming to meetings trying to win approval for their own projects. The development of the Jewish Community Council as a democratic authority in Jewish life is still in the experimental stage but Utica has had twenty-five years of experience, and thus far it has proved beneficial and successful. The Jewish Community Council, through the work of the Community Activities Committee, has led to the establishment of the Jewish Community Center. The Council has founded the Charles T. Sitrin Home, conducts the United Jewish Appeal and the Israel Bond Drives. It fulfills its main function—being spokesman and guide for all Jewish activities.

NEW SYNAGOGUES

The one hundred year history of the Jewish community in Utica was rounded out with the establishment of another Orthodox synagogue and a Reform synagogue in 1950. The Congregation House of David, whose members were mostly of Polish origin, decided to move from its original site on Broadway Street (Second Ward) to the Corn Hill section. Mr. Hymen Sitrin, in 1949, offered a gift of \$25,000 from his son's estate, provided the synagogue be named Tifereth Zvi, in memory of his son, Howard Sitrin. The Congregation House of David accepted the gift and merged its resources—\$13,000 cash plus \$4,000 in pledges—with the Sitrin gift and established the new synagogue, Congregation Tifereth Zvi, on James and Neilson Streets. The congregation bought the James Theatre and remodelled it. This synagogue has since ex-

panded and has built an additional structure to serve as a community center.

In 1950, a group of Utica Jews organized a Reform congregation. Services were at first held in Hotel Hamilton. The group then bought the house at 2311 Genesee Street and remodelled it. On March 22, 1953 the Reform synagogue, Emanu-El was dedicated. It, too, has grown into a large congregation in a comparatively short time.

POSTSCRIPT

The story of the Jewish community of Utica is both a reflection of the general community life and of the tenacity with which the Jews held on to their Judaism. The immigrants started out mostly as peddlers and slowly climbed the ladder of economic success to storekeepers, retailers and wholesalers. Their sons and daughters, certainly their grandsons, entered into the professions of law, medicine, dentistry, teaching, engineering and in the sciences. The vast majority now belong to the middle class. Very few became really wealthy. The old non-Jewish Utica families controlled the major industries when Utica had reached its economic zenith at the beginning of the twentieth century. Slowly, with increasing tempo, the younger Jewish generation joined more actively in the philanthropic, cultural and political life of the community.

Characteristic of Jewish life within the community was its adherence to traditional Judaism, practically uninfluenced by the Reform movement that was prevalent in the neighboring cities. Not until 1950 was the first permanent Reform synagogue established. The period from 1847 until 1920 was one of constant adjustment of the continuous waves of immigration. The Jewish citizens established their synagogues and bought their cemeteries. They organized their fraternal lodges, philanthropic organizations, such as *Hakhnosas Orchim*, Hebrew Ladies Aid Society and the Federation of Jewish Social Service. Their cultural activities were at first confined to the synagogue, the Jewish fraternal lodges and later the Graetz Circle, the Young Men's and Young Women's Association and the Workmen's Circle. Socially, the Jewish fraternal lodges, the Young Men's and Young Women's Hebrew Association and the Council of Jewish Women filled in the social gap.

The community always displayed its interest in the field of Jewish education. The *hazzan* was usually the *shohet* and also the teacher. Then came the private teacher (*rebbe*) with his private school. At first he peddled his education from house to house and then he developed his school at home or in the synagogue. Communal Jewish education was started with the organization of the Hebrew Free School in 1904. The first synagogue Sunday School was started in 1903 by Temple Beth El. When in 1944 the communal Talmud Torah went out of existence all of Jewish education was again being conducted within the synagogue walls.

The Zionist movement in Utica, as an organized movement, began in 1903 as an Orthodox organization but remained in a weak and quiescent state for a long time. Zionist youth clubs were organized in the second decade of the twentieth century and Zionism became a force with the establishment of the Hadassah chapter in 1917 and the district of the Zionist Organization of America in 1927 and its reconstitution in 1938.

Among the women's organizations the National Council of Jewish Women played a very important role. For many years it was the leading Jewish organization and carried on a variety of activities. As the Jewish community grew the Ladies Hebrew Aid Society, the Sisterhoods of the congregations, Hadassah, Bikor Cholim, and the women's fraternal lodges took their proper places in the community.

World War I and its aftermath brought home the economic plight of Eastern European Jewry and the problems of Palestine. Utica Jewry showed its concern and generosity as befitted co-religionists. It is a historic chapter in philanthropic giving. As the Jews of Utica took firmer root, they participated more and more actively in the civic affairs of the community. This phase is clearly illustrated by their interest in the political field, in the Community Chest, in the economic field and in the cultural organizations of the community.

The Jews of Utica form one of the smaller Jewish communities, numerically speaking, of the United States. It will be known as the community that established one of the first democratic Jewish Community Councils (in 1933), which still continues to function

capably.⁷ It is a chapter in Jewish life that deserves emphasis. Its formation when announced in the *Jewish Daily Bulletins* of 1932-1933 elicited questions from communities in the United States from far and near. Fundamentally, it was not only the urge for survival due to the hammering of Hitler's blows but also the desire for a spiritual renaissance. The Jewish Community Council grew in strength and in vision. It can be truly credited with amalgamating the Jews into an organic community, following the ancient patterns of the *Kehillot* (communities) of Babylonia, Spain and Eastern Europe but adjusting itself to American conditions.

What of the future? Utica Jewry is plentifully supplied with a variety of Jewish organizations, all blending into a harmonious community. Some think that there are too many organizations, that there is duplication but life cannot be regimented and should not be. The community has the will to live and has been setting the conditions that make for creative Jewish life. The past century of Jewish life may be generally characterized as one of adjustment to the new world. The next century may be one of creativity: the emergence of Jewish scholars, poets and religious leaders. Utica Jewry expended a minimum of \$383,600 during 1956-1957 for Jewish living. For a Jewish population of about 3,500 souls, this means that \$104 a year was the per capita expenditure. This is a substantial figure and it speaks eloquently for the financial sacrifices which the community is willing to make for Jewish life.⁸

⁷ The community of New Haven, Connecticut, claims to have organized a "Jewish Community Council" in 1927. In trying to verify this fact the correspondence with the author by the New Haven Jewish Community Council indicates that some kind of an organization by that name was then founded but it soon disappeared. In 1937, or 1938, the New Haven Jewish Community Council was organized and it adopted the same name as in 1927.

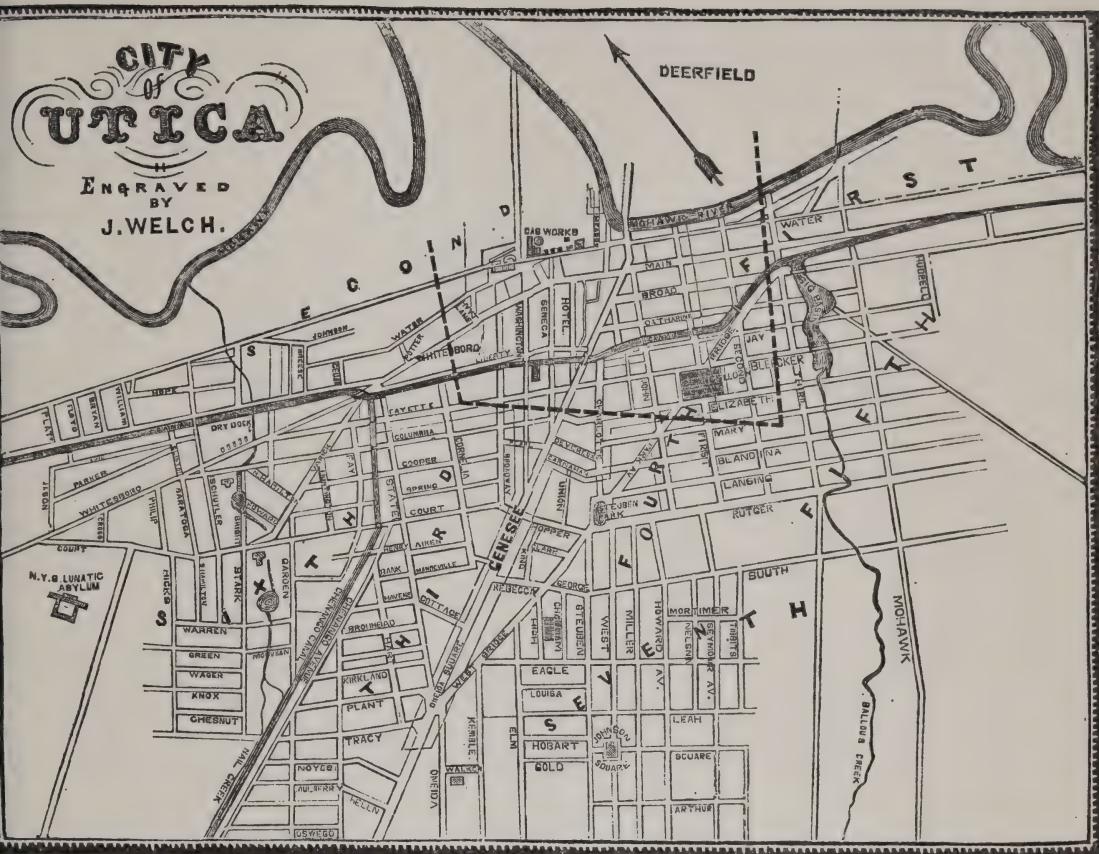
⁸ In round figures—probably not including many other contributions—the approximate expenditures for 1956-1957 were:

United Jewish Appeal	\$130,000
Temple Beth El	70,000
Charles T. Sitrin Home	47,000
Jewish Community Center	42,000
Cong. House of Jacob	20,000
Temple Emanu-El	20,000
Hadassah	15,100

What of the future? It also depends on world conditions, on the security of the State of Israel and on the indestructible desire of the Jewish people of Utica to live and create the beautiful Jewish life.

Jewish Social Service	13,000
Cong. Tifereth Zvi	12,000
Cong. House of Israel	8,000
Council of Jewish Women	3,500
Cong. Shaarei Tefillah	3,000
Total	\$383,600

It should be noted that of the sums expended respectively by the Charles T. Sitrin Home (\$47,000) the sum of \$4,406 was contributed by the UJA. Similarly \$14,000 was received by the Jewish Center, towards its budget of \$42,000, and the Jewish Social Service received the sum of \$1,900 from the UJA towards its budget of \$13,000.



MAP OF UTICA, PRINTED IN THE UTICA CITY DIRECTORIES FROM 1848 TO 1871

(The Jewish population lived mainly in the First and Second Ward as indicated by the inserted broken lines at the top center of the map.)

Appendix

TABLES VIII THROUGH XXXIX

TABLE VIII

STATISTICAL REPORT OF JEWISH CONGREGATIONS OF UNITED STATES TO BOARD OF DELEGATES (1860-1861)*

City	Name	When Founded	No. of members	Rabbi or Chazan	Officers	Miscellaneous
Utica, N. Y.	Adas Jeshurun	1850	50 (100 males 40 females)	REV. LEWIS BLOOMGARTEN	M. FRIEDMAN, Pres. F. NIEDLANDER } Trustees L. PHILLIPS } L. M. FRIEDMAN, Sec.	Hebrew School 30 pupils 15 births 5 deaths
Utica, N. Y.	Beth El	1858	30	REV. E. ROSENGARTEN, minister	I. WORKMAN, Pres. A. COHEN } Trustees C. ROSENTHAL } C. ROSENTHAL, Sec.	Hebrew School 20 pupils 8 births; 2 deaths, 1 marriage Report Chebra Bichu Hollom [<i>sic!</i>] with 28 mem.

* From *PAJHS*, vol. XXIX (1925), p. 135.

TABLE IX

JEWISH DEPOSITORS IN THE SAVINGS BANK OF UTICA, (1847-1855)*

<i>Account Number</i>	<i>Name of Depositor</i>	<i>Year account was opened</i>	<i>Identification</i>	<i>Amount Recorded</i>
2421	BENJAMIN F. BARKER	1850	Pedler of tin, 19 5'11", fair	\$150.00
2414	ISRAEL BARKER	1850	Jew Pedler, 24, 5'4", dark	446.87
1406	ABRAHAM COHEN	1847	N.Y.C. Traveling merchant, a Jew, 43	
			October 8, 1847	200.00
			April 13, 1848	818.21
2124	HARRIS COHEN		now of Utica, a Polander, 23, 5'7", dark pock-marked	425.00
2645	HARRIS COHEN		Jew Pedler, Polander, 19, boy not measured	
2180	LAZARUS COHEN	1849	36, Pedler, 5'7"	152.00
4197	LEAH COHEN	1853		20.00
5750	LEWIS COHEN	1855		188.00
9158	ROSELIA COHEN	1850		91.58
3285	SIMON M. COHEN	1851	Utica Pedler, 30, 5'3", fair	
2665	LEVI EDELHOFF	1850	Jew Pedler, 36, 5'3¼", dark	477.50
2336	LEOPOLD ELSNER	1850	Minister of Utica, 40, 5'6", David	1,033.10
1751	AHRN HERSHFIELD	1848	Utica Pedlar, 31 years old, 5'8" Polander, dark hair	300.00
2411	MORRIS GOREDMAN	1850	Jew Pedler, 25, 5'11½"	210.00
2710	DAVID HALENDUSKY	1851	Jew Pedler, 24, 5'3"	
2784	MOSES HOLSTEIN	1851	Jew Pedler 20, 5'5½", dark, jew face	80.00
	MOSES HOLSTEIN	1855		2,125.22
3106	SAMUEL ISAACS	1851	a Jew Pedler, 5'6¼", dark	353.22
2725	JACOB KROHN		Polander Pedler, 34, 5'3", bald	
3424	JOSEPH LEVEY	1852	Chandler, 32, 5'9¾", fair	

* See notes at end of table.

TABLE IX (Continued)

JEWISH DEPOSITORS IN THE SAVINGS BANK OF UTICA, (1847-1855)*

<i>Account Number</i>	<i>Name of Depositor</i>	<i>Year account was opened</i>	<i>Identification</i>	<i>Amount Recorded</i>
2530	MARCUS LEWINSON		Pedler, 24, 5'7½" very dark	162.00
2243	MARCUS LIZER	1849-1852	Jew Pedler, 25, 5'7¼", fair	698.96
5341	HEIMAN ROSENBERG	1855		480.13
5939	SARAH ROSENBERG	1855		65.00
3817	SIMON ROSENBERG	1852		14.00
3988	MOSES ROSENBERG	1853		391.12
3744	ELIAS ROSENDOL	1852		140.00
2412	ISAAC ROSENTHAL		Jew Pedler, 45, 5'3¾", dark	
4394	I. P. ROSENTHALL	1853	36	36.00
5004	ISADORE ROSENTHOL	1854		371.70
5150	M. G. ROSENTHOL	1854		350.00
2836	MEYER SMITH		Poland Jew Pedler 23, 5'1", fair	
3130	PHILIP STERNE		Pedler Jew 22, 5'4¼", fair	
4570	BARRON SEMANSKY	1853		200.00
4101	REBECCA SEMANSKY	1853		175.00
3204	WOLF SILVERSTINE		Polish Jew Pedler, 25, 5'3½", dark	
5713	WILLIAM SILVERSTONE	1855		459.50
2578	JACOB VISEBERG	1850	a Jew Pedler, 20, 5'6¼", fair	905.62
3789	WARNER BROTHERS		Cap Store, Bleecker St.	
2969	GEORGE WERKMAN		Pedlar, 5'2", light	
5710	ELIZABETH ZACHARIAS	1855	60	
3367	HARRIS ZACHARIAS	1852	a Jew Pedler, writes only Hebrew, 46, 5'4¾", dark	
4663	NATHAN ZEMANSKY	1853		

* This table is based upon records located in the archives of the Savings Bank of Utica, New York, consisting of:

- (1) First Index of Depositors, 1839-1855; and
- (2) First and Second Ledgers, 1839-1855.

TABLE X

COMPILATION OF JEWISH DATA FROM
UTICA CITY DIRECTORIES, 1849-1871

<i>Year</i>	<i>Number of Family Units</i>	<i>Religious Functionary</i>	<i>Synagogue</i>
1849-1850	8		
1850-1851	13		
1851-1852	15		
1852-1853	44	LEOPOLD DAVID ELSNER, <i>Pastor</i>	Jewish Synagogue Hotel Street
1853-1854	23	PESAH ROSINTHALL, <i>Pastor</i>	Jewish Synagogue 1 Hotel Street
1854-1855	21	REV. HERMAN ROSENBERG, <i>Pastor</i>	Jewish Synagogue
		ISAAC ROSENBERG, <i>Sexton</i>	Jewish Synagogue
1855-1856	22		
1856-1857	23	REV. HERMAN ROSENBERG, <i>Pastor</i>	Jewish Synagogue 30 Bleeker Street
1857-1858	23		
1858-1859	14		
1859-1860	27		
1860-1861	33		
1861-1862	31	ELIAS ROSENGARTEN, <i>Hebrew teacher</i>	
1862-1863	33	ELIAS ROSENGARTEN, <i>Hebrew teacher</i>	
1863-1864	36	ELIAS ROSENGARTEN, <i>Hebrew minister</i>	
1864-1865	23	ELIAS ROSENGARTEN, <i>Hebrew minister</i>	
1865-1866	17		
1866-1867	24	MOSES FRIEDLAND, <i>Rabbi</i>	
1867-1868	18		
1868-1869	13		
1869-1870	14		
1870-1871	64		117 Whitesboro Street

TABLE XI

NAMES AND OCCUPATIONS OF JEWS IN UTICA CITY DIRECTORIES, 1849-1871*

<i>Name</i>	<i>Occupation</i>	<i>Year</i>
ABRAMS, LYKURG	Peddler	1852-1853
ABRAMS, MARK	Fancy dry goods	1852-1853
ADLER, MICHAEL		1852-1853
ARKUS, HARRIS	Peddler	1852-1853
BARKER, ISRAEL	Peddler	1853-1856
BARUCH, FRANZ	Peddler	1852-1853
BENJAMIN, CASPAR	Peddler	1861-1864
BENJAMIN, MOSES	Cigar-maker	1861-1862
BLUESTONE, ELIAS	Peddler	1871
CAMINSKY, NATHAN	Dry goods, notions and jewelry	1861-1864
COHEN, ABRAHAM	Dry goods peddler	1849-1871
COHEN, ABRAHAM	Peddler	1852-1854
COHEN, ABRAHAM	Coppersmith	1856-1857
COHEN, CASPAR	Peddler	1857-1858, 1859-1866
COHEN, ELKHORN	Peddler	1860-1861
COHEN, HARRIS	Peddler	
	Dry goods merchant	1852-1860
COHEN, HENRY	Peddler	1851-1853
COHEN, LAZARUS	Jewelry and dry goods peddler	1849-1857
COHEN, ELIZA	Grocer—widow of Lazarus	1857-1858
COHEN, JACOB	Peddler	1871
COHEN, LEWIS ¹	Peddler	1850-1852, 1857-1860, 1862-1864
COHEN, MYER	Peddler	1850-1857
COHEN, LUNKILE ²	Peddler	1856-1857
COHEN, REUBEN	Peddler	1871
COHEN, SOLOMON	Peddler	1871
COHN, ABRAHAM	Peddler	1852-1853
COHN, HARTING	Peddler	1852-1853
COHN, SAMUEL	Peddler	1852-1853
COHNE, SIMON M.	Peddler	1851-1852
CROHN, HENRY ³	Peddler	1865-1866
CROHN, JACOB ³	Peddler	1865-1866
EDLOFF, LEVI ⁴	Peddler	1858-1864
	Peddler Goods (Edloff & Cohen L.)	
EDLOFF, MOSES	Grocer	1858-1861
EDLUF, ABRAHAM	Peddler	1869-1870
ELSNER, REV. LEOPOLD D.	Pastor of Jewish Synagogue	1850-1851
ELSTEIN, JOSEPH	Peddler	1860-1861
EPSTEIN, ISAAC	Peddler	1860-1861
FREEMAN, MORRIS	Peddler	1869-1871

* See notes at end of table.

TABLE XI (Continued)

NAMES AND OCCUPATIONS OF JEWS IN UTICA CITY DIRECTORIES, 1849-1871*

<i>Name</i>	<i>Occupation</i>	<i>Year</i>
FREIDMAN, LEWIS	Clerk	1862-1863
FREIDMAN, MEYER	Grocer	1862-1863
FREIDMAN, M.	Peddler	1862-1868
FRIEDLAND, MOSES	Rabbi	1866-1867
FRIEDMAN, JOSEPH	Peddler	1871
FRIEDMAN, LEWIS	Peddler	1871
FULMER, JACOB	Peddler	1859-1866, 1869-1871
FUNDMAN, JOSEPH	Peddler	1852-1853
FUNK, LEO	Peddler	1852-1853
FRANK, MOSES	Peddler	1852-1853
GOLDBAS, ANNA	Peddler	1871
GOLDBAS, JACOB L.	Dry goods	1871
GOLDBERG, MORRIS	Peddler	1864-1865
GOLDBERG, MOSES	Peddler	1862-1863, 1866-1868
GOLDCHER, H.	Tailor	1863-1864
GOLDEN, MOSES	Peddler	1863-1864
GOLDICHER, H.	Peddler	1859-1860
GOLDMAN, CHARLES	Peddler	1871
GOLDMAN, DAVID	Peddler	1852-1853, 1857-1861
GOLDMAN, LEVI	Peddler	1871
GOLDMAN, MARCUS	Peddler	1857-1858
GOLDSCHER, MARCUS	Tailor	1858-1859
GOLDSTAIN, J. REUBEN	Clothing store	1852-1853
GOLDSTAIN, NISSON	Peddler	1852-1853
GOLDSTEIN, LEWIS	Peddler	1858-1859, 1860-1862
GOLDSTEIN, MARCUS	Cigar-maker	1858-1861
GOLDSTEIN, NATHAN	Peddler	1857-1859, 1861-1864
GOLDSTICK, LOUIS	Peddler	1871
GOLDSTONE, DAVID	Peddler	1871
GOLDSTONE, SIMON	Peddler	1869-1870
GOLDSTONE, MRS. SIMON	Widow	1871
GOLINSKY, PHILIP ⁵	Peddler	1871
GOTLIFF, ZEEB	Laborer	1854-1855, 1855-1856
HART, LEWIS	Baker	1849-1853, 1856-1857
HARRIS, ABRAHAM	Peddler	1867-1868
HARRIS, JOHN	Peddler	1860-1861
HARRIS, JONAS	Peddler	1871

* See notes at end of table.

TABLE XI (*Continued*)

NAMES AND OCCUPATIONS OF JEWS IN UTICA CITY DIRECTORIES, 1849-1871*

<i>Name</i>	<i>Occupation</i>	<i>Year</i>
HARRIS, JOSEPH	Peddler	1867-1869, 1871
HARRIS, LEWIS	Peddler	1860-1861
HARRIS, LYONS	Peddler	1863-1864
HARRIS, YULUS	Peddler	1855-1856
HARRISON, BENJAMIN	Peddler	1871
HARRISON, MRS. DANIEL	Widow	1871
HARRISON, JOSEPH	Peddler	1871
HERSHFIELD, AARON	Dealer in fancy and staple dry goods and jewelry, peddler	1849-1853, 1855-1856
HERSHFIELD, ALEXANDER	Painter	1855-1856
HERSHFIELD, ELIAS	Peddler	1852-1853
HERSHFIELD, HARRIS	Dry goods peddler	1849-1852
HERSHFIELD, LEWIS	Dealer in fancy and staple dry goods and jewelry	1849-1853
HERSHFIELD, SAMUEL	Peddler	1855-1856
HOLLMAN, LEWIS	Peddler	1860-1863
HOLSTEIN, CAROLINE	Grocery	1871
HOLSTEIN, GEORGE B.		1860-1861
HOLSTEIN, ISRAEL	Grocery	1860-1864, 1867-1868
HOLSTEIN, MOSES	Peddler dry-goods	1857-1858, 1860-1864
HYMANE, BERNARD	Second-hand clothing	1871
ISAACS, JEREMIAS	Peddler	1852-1853
ISAACS, LAMANDA		1852-1853
ISAACS, SAMUEL	Peddler & boarding house	1852-1853
KALISKIE, JACOB		1853-1854
KALISKE, MARK		1849-1851
KALISKE, SOLOMON	New Boston Clothing Store	1849-1854
KEISER, LEOPOLD	Cigar-maker	1854-1855
KEISER, MOSES	Peddler	1871
KRANKFELD, RUDOLF	Peddler	1852-1853
KROHN, ABRAHAM	Student	1871
KROHN, HENRY ^o	Peddler	1861-1864, 1866-1871
KROHN, JACOB ^o	Peddler	1853-1855, 1860-1869
	Agent	1871
KROHN, SOLOMON	Peddler	1871
LAZARUS, ISAAC	Peddler	1871
LEVI, ABRAHAM	Peddler	1860-1861
LEVI, CHARLES	Cigar-maker	1871

* See notes at end of table.

TABLE XI (*Continued*)

NAMES AND OCCUPATIONS OF JEWS IN UTICA CITY DIRECTORIES, 1849-1871*

<i>Name</i>	<i>Occupation</i>	<i>Year</i>
LEVI, DAVID	Peddler	1860-1861, 1869-1870
LEVI, HARRIS	Peddler	1860-1865, 1866-1867
LEVI, JACOB	Peddler	1859-1860
LEVI, MARK	Cigarmaker	1871
LEVI, MORRIS	Peddler	1863-1864, 1866-1867
LEVI, MOSES	Peddler	1863-1865
LEVI, NATHAN	Peddler	1869-1870
LEVI, P.	Peddler	1859-1860
LEVI, SIMON	Cigar-maker	1871
LEVITT, JACOB	Peddler	1861-1865
LEVY, DAVID	Peddler	1871
LEVY, JOSEPH	Chandler	1852-1853
LEVY, MARK	Cigarmaker	1871
LIBSTEIN, JOSEPH	Peddler	1868-1869
LIPSTEIN, JOSEPH	Peddler	1871
LIZER, MARCUS	Peddler	1856-1857
LYON, E.	Peddler	1856-1857
LYONS, MARX	Peddler	1858-1859, 1860-1861
LYONS, MORDECAI	Cigarmaker	1869-1870
MALLINSON, MENDLE	Peddler	1871
MANNING, ABRAM	Peddler	1866-1867, 1868-1871
MANSBACH, SIMON	Millinery Goods	1864-1868
MARAVILSKY, ELIAS	Peddler	1859-1864, 1867-1871
	Cigarmaker	
MARAVILSKIA, ELLIS	Peddler	1853-1854
MARWILSKY, HARRIS	Cigar manufacturer	1871
MEISELL, HENRY	Peddler	1852-1853
MENDELSON, ABRAHAM	Peddler	1851-1852, 1871
	Clerk	
MENDELSON, JACOB	Clothing	1866-1867, 1868-1869,
	Clerk	
	Salesman	1871
MENDELSON, JOSEPH L. ⁷	Peddler	1859-1860, 1865-1869, 1871
	Dry goods & clothing	
MEYER, ISADORE	Carriage maker	1860-1861
MEYER, M.	Peddler	1860-1861
MICHELOWSKY, CASPAR	Peddler	1871
MICHELOWSKY, DAVID	Peddler	1871

See notes at end of table,

TABLE XI (*Continued*)

NAMES AND OCCUPATIONS OF JEWS IN UTICA CITY DIRECTORIES, 1849-1871*

<i>Name</i>	<i>Occupation</i>	<i>Year</i>
MICHELOVSKY, MICHAEL	Peddler	1860-1861
MIKOLOFFSKI, MOSES	Peddler	1859-1862, 1864-1865
MITENTHAL, HENRY ⁹	Peddler	1859-1863
MITCHELL, SOLOMON	Grocer	1871
MUBLUMEN, FRANK	Peddler	1852-1853
NAINONG, JOSEPH		1853-1854
NEDERLANDER, S.	Peddler	1860-1861
NEDERLANDER, Z.		1861-1864
PINCUS, ABRAHAM	Peddler	1852-1853, 1855-1856
PINCUS, RAPHAEL	Peddler	1852-1853
ROSENBERG, REV. HERMAN	Pastor	1854-1855, 1856-1857
ROSENBERG, ISAAC	Sexton	1854-1855
ROSENBERG, ISRAEL	Capmaker	1854-1855
ROSENBERG, JOSEPH	Peddler	1854-1855
ROSENBERG, MRS. SARAH		1854-1855
ROSENBURGH, CHARLES	Shoemaker	1869-1871
ROSENGARTEN, ELIAS	Hebrew Teacher Hebrew Minister	1861-1865
ROSENGARTEN, MAX	Peddler	1871
ROSENTHAL, CHARLES	Cigarmaker	1859-1860, 1861-1864
ROSENTHAL, G.	Cigarmaker	1854-1855, 1856-1857
ROSENTHAL, HERMAN	Peddler	1860-1868
ROSENTHAL, HYMAN	Peddler	1868-1871
ROSENTHAL, JULIA	Widow	1864-1865
ROSENTHAL, SAMUEL	Cigarmaker	1861-1863
ROSENTHAL, SAMUEL	Cigarmaker	1862-1863
ROSENTHALL, ELIAS	Tailor	1856-1857
ROSENTHALL, MOSES	Peddler	1853-1864
ROSENTHALL, MOSES	Peddler	1856-1858
ROSINTHALL, J. P.	Cigarmaker	1853-1854
ROSINTHALL, REV. PESAH	Pastor	1853-1854
RUBINSON, WILLIAM	Peddler	1871
SALLOTH, WOLF	Peddler	1852-1853
SALOSKY, ABRAM	Peddler	1852-1853
SAMANSKY, B. ¹⁰	Peddler	1855-1856
SAMUEL, JOSEPH	Peddler	1858-1860
SAMUEL, LOUIS	Peddler	1859-1860
SAMUELS, NATHAN	Peddler	1865-1868

* See notes at end of table.

TABLE XI (*Continued*)

NAMES AND OCCUPATIONS OF JEWS IN UTICA CITY DIRECTORIES, 1849-1871*

<i>Name</i>	<i>Occupation</i>	<i>Year</i>
SAMUELS, NATHAN	Peddler	1866-1868, 1871
SANDALOFFSKY, SIMON	Peddler	1865-1868
SANDALOFFSKY, SOLOMON	Peddler	1865-1868, 1871
SANDALOFFSKY, ZARA	Peddler	1866-1868, 1871
SAULOFFSKY, SOLOMON	Peddler	1871
SCHLOSSBERG, LOUIS	Peddler	1866-1867
SCHLOSSBERG, SAMUEL	Peddler	1866-1867
SHAKOFFSKY, ABRAHAM	Peddler	1871
SHLOSBERG, MEYER	Brakesman	1871
SHLOSBERG, SAMUEL	Peddler	1871
SILBERSTEIN, SAMUEL	Peddler	1856-1858
SILBORSTEIN, JACOB ¹¹	Peddler	1855-1858
SILBORSTEIN, WILLIAM	Peddler	1856-1858
SILVERMAN, HARRIS	Peddler	1871
SILVERSTONE, JACOB	Peddler	1853-1854, 1861-1864
SILVERSTONE, SAMUEL		1853-1854
SIMON, CHARLES	Furrier	1865-1866, 1871
SIMON, HARRIS	Peddler	1862-1864,
SIMON, HARRY	Grocer	1864-1871
SIMONS, JACOB	Mason	1858-1859
SIMONS, M.	Peddler	1857-1858
SIMON, N.	Peddler	1855-1856
SIMONS, SAMUEL L.	Pumpmaker, peddler, grocer	1856-1871
SLUTZKI, CASPER	Peddler	1858-1859
STEIN, SIMON	Millinery & ladies furnishings	1871
WARNER, JOHN	Capmaker	1852-1853
WARNER, JOSEPH	Capmaker	1852-1854
WARNER, LEOPOLD	Cap manufacturer clothing merchant	1850-1856
WEINBERG, G.	Peddler	1860-1865
WEINBERG, JOSEPH	Peddler	1858-1859,
	Grocer	1865-1871
WEINBERG, LOUIS	Peddler	1871
WERKMAN, GEORGE	Peddler	1863-1865
WERKMAN, GERTRUDE	Tailoress	1864-1865
WORKMAN, GEORGE	Peddler	1853-1857
WORKMAN, ISAAC	Tailor	1855-1856, 1857-1859

* See notes at end of table.

TABLE XI (*Continued*)

NAMES AND OCCUPATIONS OF JEWS IN UTICA CITY DIRECTORIES, 1849-1871*

<i>Name</i>	<i>Occupation</i>	<i>Year</i>
WINNEUR, ISAAC	Peddler	1864-1865
ZACHARIAH, MORRIS	Cigar manufacturer	1862-1865
ZACKERIAH, HARRIS	Peddler	1850-1852
ZACKERIAH, MRS. HARRIS	Widow	1853-1858
ZACKERIAH, LEON	Peddler	1852-1853
ZACKERIAH, LEVI	Peddler	1851-1852
ZACKERIAS, LEON	Peddler	1852-1857
ZAHN, JACOB	Peddler	1861-1863
ZALINSKY, PHILIP ¹²	Peddler	1869-1870
ZEMANSKY, BERNARD	Peddler	1856-1858, 1861-1864
ZEMANSKY, NATHAN	Peddler Store	1856-1858, 1859-1861
ZEMANSKY, SAMUEL		1859-1862
ZEMANSKY, SIMON	Peddler	1858-1861
ZEMANSKY, SIMON	Peddler	1859-1860
ZEMANSKY, SOLOMON	Clerk	1859-1862
ZILVERSTONE, JACOB	Peddler	1855-1856
ZOVINSKY, JONAS	Peddler	1859-1864
ZUTMAN, FRANZ	Peddler	1852-1853

¹ Recorded also as COHEN, LOUIS in 1859-1860.² *Sic!* Yankel.³ *Sic!* Krohn.⁴ Recorded as EDLER, LEVI, for 1855-1856, 1857-1858.⁵ *Sic!* Also ZALINSKY and later GALINSKY.⁶ See Crohn.⁷ Recorded as MENDLETON, JOSEPH in 1857-1858.⁸ Recorded as MICHELOVSKY, MOSES in 1861-1862.⁹ Recorded as MINTITHAL, H. in 1859-1860.¹⁰ See also ZEMANSKY, BERNARD.¹¹ Recorded as SILBERSTEIN, JACOB, in 1857-1858.¹² See GOLINSKY, PHILIP.

TABLE XII

UTICA LODGE, NO. 103, INDEPENDENT ORDER
 SONS OF BENJAMIN LODGE: OFFICERS

<i>Year</i>	<i>President</i>	<i>Secretary</i>	<i>Treasurer</i>
1888	SAMUEL M. WOLF	SOLOMON MITCHELL	JULIUS MANNING
1889		REUBEN ASH	JULIUS GLUCKSTEIN
1890		REUBEN ASH	JULIUS GLUCKSTEIN
1891	RAPHAEL ASH	JACOB M. MENDELSON	JULIUS GLUCKSTEIN
1892		JACOB M. MENDELSON	
1893	A. COHEN	JACOB M. MENDELSON	S. COHEN
1894	MAX WOLF	JACOB M. MENDELSON	S. COHEN
1895	MORRIS SCHWARTZ	JACOB M. MENDELSON	JACOB WINIG
1896	SOLOMON COHEN	JACOB M. MENDELSON	JOSEPH GLICK
1897	MORITZ SCHWARTZ	JACOB M. MENDELSON	MAX ROBINSON
1898	JACOB KAPLAN	S. ORSBACH	MAX ROBINSON
1899	ISAAC H. SHAY	JACOB S. MENDELSON	ABRAM COHEN
1900-1901	JACOB KAPLAN	F. RANDELL	MAX GOLDBERG
1902	MAX WOLF	JULIUS GLICKSTEIN	MAX GOLDBERG

TABLE XIII

AARON HIRSCH LODGE, NO. 35, ORDER BRITH ABRAHAM: OFFICERS

<i>Year</i>	<i>President</i>	<i>Secretary</i>	<i>Treasurer</i>
1888	H. H. NUSBAUM	JACOB M. MENDELSON	SOLOMON COHEN
1889-1890	A. FRIEDMAN	ISAAC YEINZ	SOLOMON COHEN
1891	H. ALEXANDER	JACOB H. MENDELSON	HARRY NUSBAUM
1892	MOSES J. GOLDBAS	JACOB H. MENDELSON	HARRY NUSBAUM
1893	MOSES J. GOLDBAS	JACOB H. MENDELSON	DAVID ALEXANDER
1894	A. I. FREEDMAN	JACOB H. MENDELSON	HYMAN ALEXANDER
1895	MENDEL MALLINSON	JACOB H. MENDELSON	ABRAHAM BLOCH
1896	H. H. NUSBAUM	JACOB M. MENDELSON	T. H. SILVERMAN
1897-1903	MAX LIVINGSTON	JACOB M. MENDELSON	T. H. SILVERMAN

TABLE XIV

UTICA CITY LODGE, NO. 459, INDEPENDENT ORDER B'NAI BRITH: OFFICERS

<i>Year</i>	<i>President</i>	<i>Secretary</i>	<i>Treasurer</i>
1897	JACOB M. MENDELSON	JACOB J. SIMON	MAX LYONS
1898	GEORGE B. HOLSTEIN	C. Z. HOLSTEIN	MAX LYONS
1899	GEORGE B. HOLSTEIN	C. Z. HOLSTEIN	MAX LYONS
1901	HYMAN MARWILL	GEORGE B. HOLSTEIN	MAX LYONS
1902	HYMAN MARWILL	GEORGE B. HOLSTEIN	MAX LYONS
1903	HYMAN MARWILL		MAX LYONS

TABLE XV

BARUCH SPINOZA LODGE, NO. 208, INDEPENDENT ORDER BRITH ABRAHAM: OFFICERS

<i>Year</i>	<i>President</i>	<i>Vice President</i>	<i>Recording Secretary</i>	<i>Financial Secretary</i>	<i>Treasurer</i>
1900-1901	M. SCHWARTZ	P. S. GOLDSTEIN	D. S. DAVIDSON	B. SCHWARTZ	S. BLOOM
1902-1903	JACOB J. SIMON	LEWIS DAMSKY	JACOB JACOBSON	B. SCHWARTZ	M. SCHWARTZ
1904	J. KAPLAN	HYMAN MARWILL	A. JACOBSON	SAMUEL WOLDENBURG	M. SCHWARTZ
1905	J. KAPLAN		A. JACOBSON		
1906	J. MARMELSTEIN		A. JACOBSON		
1907	J. GOLDBAS		A. JACOBSON		
			L. LAYATETTE		
1912-1913	I. DENOFKY		SOL I. GOLDBAS		JACOB METTLEMAN
1914	ROBERT GOLDBAS		HARRIS KOWALSKY		
1915-1916	ABE JACOBSON		SOL I. GOLDBAS		
1917	A. JACOBSON		SOL I. GOLDBAS		
1918	J. J. SIMON'S		H. COHEN		A. LEVENTHAL
1919-1920	WILLIAM BOFF		H. COHEN		JACOB HOFFMAN
1921-1922	JACOB HOFFMAN		ABE JACOBSON		JACOB HOFFMAN
1923-1928			ABE JACOBSON		A. LEVENTHAL
1928-1930					A. LEVENTHAL
1930-1957					HYMAN MARWILL

TABLE XVI

FORT SCHUYLER LODGE, NO. 254, I.O.B.A.: OFFICERS

<i>Year</i>	<i>President</i>	<i>Vice President</i>	<i>Recording Secretary</i>	<i>Financial Secretary</i>	<i>Treasurer</i>
1900	MAX ROSENBERG	ABRAHAM COHEN	JOHN FINK	J. J. CASTER	M. MALLINSON
1901	MAX WOLF	ISAAC ZACHS	JOHN FINK	A. LEVINE	C. SLOCKTER
1902	JACOB CASTEL	A. LEVENTHAL		I. ZAKS	PHILIP OSBER
1903	LOUIS KEYSER	MAX VINER	JOSEPH MALLINSON	MORRIS STEINBERG	MAX ROSENBERG
1904	ISAAC ZACHS	ABRAM COHEN	JOSEPH MALLINSON	MORRIS STEINBERG	MAX ROSENBERG
1905	ISAAC ZACHS		JOSEPH MALLINSON		
1906	C. STORMBERG		S. SUMBERG		
1907	JOSEPH MALLINSON		S. SUMBERG		
1911-1912	JACOB HOFFMAN		JOSEPH NELSON		
1913	S. L. SUMBERG		JOSEPH NELSON		
1914	ABE LEVENTHAL		JOSEPH NELSON		
1915-1916	HYMAN KATZMAN		JOSEPH NELSON		
1917	ABE LEVENTHAL		L. M. FRIEDMAN		
1918	ABE LEVENTHAL		L. M. FRIEDMAN		
1919-1921	JOSEPH SLAKTER		JOSEPH NELSON		L. M. FRIEDMAN
1922	SAMUEL MARANS		JOSEPH NELSON		ABRAHAM LEVENTHAL
1923			JOSEPH NELSON		ABRAHAM LEVENTHAL
1924-1925			JOSEPH SLAKTER		
1926-1927			A. LEVENTHAL		

TABLE XVII

ONEIDA COUNTY LODGE, NO. 228, ORDER BRITH ABRAHAM: OFFICERS

<i>Year</i>	<i>President</i>	<i>Vice President</i>	<i>Recording Secretary</i>	<i>Financial Secretary</i>	<i>Treasurer</i>
1900	MAX LIVINGSTONE	JACOB ROSENWALD	ABE WILLIAMS	JACOB JACOBSON	T. J. SILVERMAN
1901-1902	J. GLUCKSTEIN	M. WEINBURG	JACOB ROSENWALD	JACOB JACOBSON	M. BLOCK
1903	A. J. BERNSTEIN		JACOB ROSENWALD		J. GOLDSTONE
1904-1905	JOSEPH JACOBSON		JACOB ROSENWALD		J. GOLDSTONE
1906	L. FINK		J. H. COHEN		JOSEPH JACOBSON
1907	MAX LYONS		JOSEPH JACOBSON		ISRAEL GOLDSTONE
1911	JACOB JACOBSON		JACOB ROSENWALD		H. H. NUSBAUM
1912	MAX LYONS		JACOB ROSENWALD		JOSEPH JACOBSON
1913	MAX LYONS		JACOB ROSENWALD		H. H. NUSBAUM
1914	SIMON DENOVSKY		JACOB ROSENWALD		
1915	JACOB FRIEDLANDER		JACOB ROSENWALD		
1916	ISAAC DENOVSKY		R. GOLDBAS		

TABLE XVIII

ROSCOE CONKLING LODGE, NO. 364, INDEPENDENT ORDER BRITH ABRAHAM:
OFFICERS

<i>Year</i>	<i>President</i>	<i>Secretary</i>	<i>Treasurer</i>
1907	ROBERT GOLDBAS	C. LOWRY	MAX WOLF
1911	ISAAC DENOFKY	J. NELGUARD	
1912	EDWARD KOWALSKY	JOSEPH NELSON	
1913	MOSE ROSENTHAL	D. GOLDMAN	
1914-1916	ROBERT GOLDBAS	HARRY KOWALSKY	DAVID GOLDMAN
1917-1918	ROBERT GOLDBAS	JOSEPH NELSON	ABRAHAM JACOBSON
1919-1920	ABE J. FINKELSTEIN	ROBERT GOLDBAS	ABRAHAM JACOBSON
1921	N. LIER	ROBERT GOLDBAS	ISRAEL KROHN
1922	SAMUEL J. FINKELSTEIN	ROBERT GOLDBAS	ISRAEL KROHN
1923-1925		ROBERT GOLDBAS	
1926-1928		ISRAEL COHEN	
1929-1930		ISRAEL KROHN	
1930		ISRAEL KROHN	

TABLE XIX

PRIDE OF ISRAEL LODGE, NO. 215, INDEPENDENT ORDER BRITH SHOLOM:
OFFICERS

<i>Year</i>	<i>President</i>	<i>Secretary</i>	<i>Treasurer</i>
1911	JACOB HOFFMAN	JACOB G. ROSENWALD	SAMUEL GOLDBERG
1912	JACOB MARKVILLE	JACOB G. ROSENWALD	HARRY WEINER
1913	JACOB MARKUSYULD	JACOB G. ROSENWALD	JACOB HOFFMAN
1914	I. PEARLMAN	JACOB G. ROSENWALD	
1915	JACOB JACOBSON	JACOB G. ROSENWALD	
1916	JACOB JACOBSON	JACOB G. ROSENWALD	
1919-1924		JACOB MARCUSFIELD	

TABLE XX

ACHNOSAS ORCHIM: ¹ OFFICERS

<i>Year</i>	<i>President</i>	<i>Secretary</i>	<i>Treasurer</i>
1890-1893	A. COHN	H. FRIEDLANDER	J. WINNER
1893-1903	ABRAM COHN	ASA COHN	S. COHN

HEBREW AID SOCIETY

1912-1924	ABRAHAM COHEN	S. FREEDMAN	
-----------	---------------	-------------	--

¹ The Achnosas Orchim and the Hebrew Aid Society are identical organizations. No information was given concerning them in the Utica City directories for the years 1904-1911.

TABLE XXI

DATA ON PHILANTHROPIC CAMPAIGNS ¹

<i>Year</i>	<i>Amount Collected</i>	<i>Name of Campaign</i>	<i>Officers of Campaign</i>
1916	\$8,140	War Relief	JACOB ROUTSTONE, <i>Chairman</i> SAMUEL REICHLER, <i>Secretary</i>
1917	8,830	War Relief	JACOB ROUTSTONE, <i>Chairman</i>
1920	58,805	Jewish Relief Campaign	RABBI REUBEN KAUFMAN, <i>Chairman</i>
1926-1929	36,400 ²	Jewish Construction Relief Campaign	JOSEPH SONNEBORN, <i>District Chairman</i> SAMUEL REICHLER, <i>District Secretary</i>
1927	7,500	United Palestine Appeal	H. MYRON LEWIS, <i>Chairman</i> JACOB TUMPOSKY, <i>Chairman Men's Division</i> DAVID COPELAND, <i>Treasurer</i> MISS AMELIA SHACOFKY, <i>Chairman Women's Division</i> MISS SARA FREEDMAN, <i>Assistant Chairman Women's Division</i>
1931	2,335.00	Allied Jewish Campaign	JACOB TUMPOSKY, <i>Chairman</i>
1932	893.20	Allied Jewish Campaign	JACOB TUMPOSKY, <i>Chairman</i>
1933	1,054.54	Allied Jewish Campaign	JULIUS ROTHSTEIN, <i>Chairman</i>
1934	2,538.55	Allied Jewish Campaign	JULIUS ROTHSTEIN, <i>Chairman</i>

¹ Data acquired from the files of the Joint Distribution Committee, the local newspapers and after 1931 from the published reports of each campaign.

² Quota, actually pledged \$30,800.

TABLE XXI (*Continued*)

UNITED JEWISH APPEAL

<i>Year</i>	<i>Amount Collected</i>	<i>Chairman</i>	<i>Chairman Women's Division</i>
1935	\$ 5,279.63	JULIUS TUMPOSKY	
1936	8,126.00	CHARLES T. SITRIN DR. CHARLES M. GREENE	MRS. H. MYRON LEWIS
1937	11,136.35	JOSEPH SAMUELS	MRS. RALPH L. KROHN
1938	12,743.55	DAVID COPELAND SAMUEL MARKSON	MRS. DAVID LEVENTHAL
1939	23,924.42	CHARLES T. SITRIN	MRS. ELI CRAMER MRS. JACOB HORWITZ
1940	25,373.00	DR. HAROLD KATZMAN RABBI S. JOSHUA KOHN	MRS. HARRY HEIMAN MRS. MARK SIMONS
1941	26,451.00	BARNEY ABELove	MRS. ARTHUR MARKSON MRS. SAMUEL ABEND
1942	25,667.00	MAC BERGER PHIL SONNE	MRS. ARTHUR MARKSON MRS. JOSEPH SITRIN
1943	34,135.00	DAVID GEFFEN	MRS. WILLIAM EDELSTEIN MRS. JACK BENSON
1944	40,388.00	DR. HERMAN E. KOWALSKY	MRS. JACOB L. SAVETT MRS. JACOB KROHN
1945	62,854.00	DR. JACOB L. SAVETT	MRS. CHARLES T. SITRIN MRS. MYRON GREENBURG MRS. MAX PHILIPSON
1946	192,426.00	SAM FINK	MRS. JOSEPH BERSON MRS. RALPH L. KROHN
1947	251,308.00	ARTHUR MARKSON	MRS. MARTIN ABELove
1948	317,149.00	BARNEY ABELove	MRS. LAWRENCE TUMPOSKY
1949	257,550.00	DAVID H. LURIE	MRS. JACK PHILIPSON
1950	196,118.00	SIDNEY LACHER	MRS. BEN MOVSH
1951	176,000.00	SIDNEY LACHER	MRS. SAMUEL ABEND
1952	139,000.00	HARRIS G. NATHAN	MRS. HARRIS G. NATHAN
1953	135,000.00	MOSE A. SHAPIRO	MRS. HAROLD KATZMAN
1954	108,000.00	SAMUEL J. GROSSMAN HENRY TROLIN	MRS. SAMUEL POPLOCK
1955	115,000.00	H. ROBERT ROSENBLUM	MRS. HENRY TROLIN
1956	127,000.00 23,000.00 ³	DR. ARTHUR KAPLAN YALE WEINSTEIN	MISS GERTRUDE SMITH
1957	123,000.00 54,000.00 ⁴	HENRY TROLIN	MRS. MAURICE LEVINSON
1958	118,000.00 15,000.00 ⁵	JULES SAVLOV	MRS. MAX BERGER MRS. MYRON BERGER

³ Survival Fund.⁴ Emergency Refugee Fund.⁵ Rescue Fund.

TABLE XXII

JEWISH COMMUNITY COUNCIL BUDGETS, 1933-1957*

	1933-1938	1942-1943	1948-1949	1949-1950	1950-1951	1951-1952	1952-1953	1953-1954	1954-1955	1955-1956	1956-1957
JEWISH COMMUNITY COUNCIL											
Jewish Community Activities Committee	\$650.00	\$2,391.63	\$13,968	\$15,863	\$14,998	\$17,423	\$15,040	\$13,891	\$15,400	\$15,783	\$18,942
Jewish Community Center			10,000	6,650	10,000	13,000	14,477	15,505	10,432	11,835	14,273
JEWISH SOCIAL SERVICE											
(a) Itinerant collectors, rabbis, etc.		310.00	500	400	400	300	250	250	250	250	300
(b) Refugee Resettlement			1,000	2,250	3,500	3,500	1,000	150	2,057	100	
(c) Child Guidance Program										611	
Syracuse Home for Aged		1,500.00	4,000	4,000	4,000	4,000	1,100	2,500	2,575	3,327	4,406
Charles T. Sitrin Home						2,942					
Public Relations, U.S.O.		750.41									
Hebrew Free School		300.00									
Jewish National Fund		400.00									
Vaad Hachol					500	500	400	300	582	457	407
Center Planning Commission											
Total Local Budget for each year	\$650.00	\$5,652.04	\$29,468	\$29,163	\$33,398	\$39,165	\$32,267	\$32,596	\$31,446	\$32,363	\$38,328
UNITED JEWISH APPEAL											
Joint Distribution Committee											
United Israel Appeal											
United Service for New Americans											
OVERSEAS AGENCIES											
Israel											
Non-Israel											
COMMUNITY RELATIONS											
American Jewish Congress											
American Jewish Committee											
Anti-Defamation League											
HEALTH AND WELFARE											
CULTURAL											
SERVICE ORGANIZATIONS											
National Jewish Welfare Board											
Council of Jewish Federations and Welfare Funds											
YESHIVOS AND SEMINARIES											
TOTAL ALLOCATED	\$22,910.53	\$289,282	\$244,923	\$190,273	\$154,440	\$118,632	\$128,501	\$105,231	\$110,183	\$119,788	
Capital Funds											
Contingency											
Shrinkage											

* From the records of the Jewish Community Council.

TABLE XXIII

JEWISH COMMUNITY COUNCIL OFFICERS, 1933-1958*

<i>Year</i>	<i>President</i>	<i>Vice-Presidents</i>	<i>Executive Director</i>	<i>Secretary</i>	<i>Treasurer</i>
1933	S. JOSHUA KOHN Temporary Pres. March to October	Dr. VICTOR TAYLOR ISAAC ZACKS	S. JOSHUA KOHN		
1933-1940	HON. H. MYRON LEWIS	MRS. ROSE BERMAN MRS. H. MYRON LEWIS MRS. MARY GREENBURG DR. JACOB L. SAVETT	S. JOSHUA KOHN	MRS. DAVID LEVENTHAL	BARNEY ABELove
1940-1942	CHARLES T. SITRIN	DR. JACOB L. SAVETT MRS. H. MYRON LEWIS LESTER SHAPIRO	JACK LEVY	ARTHUR MARKSON	DAVID GEFFEN
1942	ARTHUR MARKSON	MRS. H. MYRON LEWIS LESTER SHAPIRO	JACK LEVY	SAMUEL J. ABEND	BARNEY ABELove
1943-1946	ARTHUR MARKSON	MRS. H. MYRON LEWIS LESTER SHAPIRO	ARTHUR ABELSON	SAMUEL J. ABEND	BARNEY ABELove
1946-1947	JACOB HORWITZ	DR. J. L. SAVETT MILTON ROSEN	LOUIS WEINTRAUB	MRS. I. WOLFE GILBERT	MARTIN ABELove
1947-1948	BEN MOVSH	MARTIN ABELove	LOUIS WEINTRAUB	MRS. I. WOLFE GILBERT	JOSEPH SAMUELS
1948	MARTIN ABELove	SIDNEY LACHER HYMAN TUMPOSKY	DAVID GOLDENBERG	MRS. MILTON HALPERN	MAX PHILIPSON
1949	MARTIN ABELove	DR. ARTHUR KAPLAN SAMUEL LEVENTHAL	DAVID GOLDENBERG	MRS. MILTON HALPERN	MAX PHILIPSON
1950	MARTIN ABELove	HENRY TROLIN DR. ARTHUR KAPLAN	DAVID GOLDENBERG	MRS. MILTON HALPERN	MOSE A. SHAPIRO

* From the records of the Jewish Community Council.

TABLE XXIII (Continued)
JEWISH COMMUNITY COUNCIL OFFICERS, 1933-1958*

<i>Year</i>	<i>President</i>	<i>Vice-Presidents</i>	<i>Executive Director</i>	<i>Secretary</i>	<i>Treasurer</i>
1951	MAX PHILIPSON	HENRY TROLIN SAMUEL LEVENTHAL	DAVID GOLDENBERG	MRS. CHARLES T. SITRIN	MOSE A. SHAPIRO
1952	MAX PHILIPSON	SAMUEL LEVENTHAL DR. ARTHUR KAPLAN	JAMES M. SENOR	MRS. CHARLES T. SITRIN	MOSE A. SHAPIRO
1953	SAMUEL LEVENTHAL	MILTON ABELove LAWRENCE TUMPOSKY	JAMES M. SENOR	MRS. CHARLES T. SITRIN	MOSE A. SHAPIRO
1954	SAMUEL LEVENTHAL	MILTON ABELove LAWRENCE TUMPOSKY	JAMES M. SENOR	MRS. ARTHUR MARKSON	BENJAMIN C. GROSSMAN
1955-1956	LAWRENCE TUMPOSKY	MRS. CHARLES T. SITRIN NATHAN J. SIEGEL	JAMES M. SENOR	MRS. HAROLD KATZMAN	JEROME ZAHN
1957	MRS. CHARLES T. SITRIN	JEROME ZAHN NATHAN SIEGEL	JAMES M. SENOR	ALLAN HORWITZ	BERNARD SHONINGER
1958	MRS. CHARLES T. SITRIN	JOSEPH BERSON NATHAN J. SIEGEL	ROBERT I. MARCUS	HOWARD BLAUSTEIN	BERNARD SHONINGER

* From the records of the Jewish Community Council.

TABLE XXIV

WORLD WAR I SERVICE RECORD¹

OFFICERS

[DR. ABRAHAM T. GOLDSTEIN, <i>Captain</i>] ²	MILFORD G. HARMON <i>Lieutenant</i>
ARTHUR ABELSON <i>Ensign</i>	NATHAN JACOBSON <i>Sergeant</i>
EDWARD GALINSKY <i>Corporal</i>	JOSEPH MANNING <i>Sergeant</i>
SAMUEL GALINSKY <i>Candidate</i>	LOUIS PHILLIPSON <i>Sergeant</i>
SAMUEL GALINSKY <i>Sergeant</i>	WILLIAM VASEY <i>Sergeant</i>
BERTRAM GOLDBERG <i>Sergeant</i>	SAM WEINSTEIN <i>Corporal</i>
SAMUEL GROSSMAN <i>Corporal</i>	

In Memory of

HARRY COHEN
MANUEL FELDMAN
MICHAEL COHEN

Privates

HYMAN ABELSON	HARRY KAPSEL
SAM ALBERT	HERBERT KROHN
ABE BENJAMIN	EMIL KROHNGOLD
WAGNER BERNSTEIN	PHILIP LEE
DAVID BRENNER	WILLIAM LEVITT
JACOB BROOKS	WILFRED LEWIS
MORRIS BROOKS	HARRY LIBERMAN
EDWARD CASE	MAX MEYER
MORTIMER CASTER	MORRIS NUSBAUM
DAVID COHEN	LOUIS RAPHAEL
JOSEPH COHEN	CHARLES RIZIKA
SAMUEL COHEN	ABRAHAM N. RIZIKA
HARRY COMINSKY	HARRY ROBINSON
SAM DAMSKY	SAMUEL ROBINSON
MYER DAVIS	MAX ROSEN
GEORGE DEAN	MICHAEL ROTH
BENJAMIN DRESHER	HARRY SAMOVILO
ROBERT FELDMAN	LOUIS SAMOVILO
JACOB FINER	JACOB SCHEIFITZ
WILLIAM FRANKLIN	BARNEY SHAPIRO
MOSES GLICK	EDWARD SHERLINE
NATHAN GODFRIED	JACOB SHERMAN
JACOB GOLDBERG	MARCUS SIMONS
JACOB GROFINSKY	RAMON SIMONS
EDWARD GROSSMAN	SAMUEL SIMONS
ALVIN GUMBLE	[CHARLES T. SITRIN] ²
LOUIS HARRIS	ARTHUR STONE
RALPH KALETSKY	JACOB STONE
NATHAN KAPLAN	LOUIS SUMBERG
BERNARD KATZMAN	SIMAN SUMBERG
HARRY KAUFMAN	MORRIS WEISS
TOBIAS KITSEL	SAM ZIMMERMAN

Student Army Training Corps

ISADORE BERMAN	BENJAMIN SHAPIRO
MOSES FREEDMAN	MOSES SHAPIRO
HIRAM GOLDBERG	HYMAN SLACKTER
BENJAMIN HOLSTEIN	JOE STERNBERG
JACOB LEVINE	JOSEPH SWARTZBERG
EDWARD LEVITT	HYMAN TAYLOR
[MORRIS ROSEN] ²	JACOB TUMPOSKY
JACOB SAVATSKY	

¹ The list was taken from the printed program Banquet in Honor of YMHA Men from Service, Hebrew Community Building, Sunday May 18, 1919.

² Names omitted from the printed program. The information was authenticated by the Michael Cohen Post of the Jewish War Veterans from their Honorable Discharge Records.

TABLE XXV

POLITICAL OFFICES HELD BY JEWS OF UTICA, 1904-1958*

- DONALD BALL (Republican = R), Sheriff's Attorney, Jan. 1, 1943-Jan. 1, 1945.
- IRA BALL (R), Assistant County Attorney, Jan. 1, 1952-1957.
- ISADORE E. CRADE (Democrat = D), Assistant Attorney General State of New York 1947-1952; Examiner, Public Service Commission of State of New York, 1952-1953.
- SHELDON DAMSKY (D), Deputy County Clerk, Jan. 1, 1957 to date.
- MORACE FREEDMAN (D), Assistant Corporation Counsel, Jan. 1, 1932-Dec. 31, 1933.
- LENA GOLDBAS (D), Alderman of Second Ward of Utica, Sept. 25, 1928-Nov., 1949.
- MOSES J. GOLDBAS (D), Alderman of Second Ward of Utica, Jan. 1, 1906-Dec. 31, 1918.
- MOSES L. GOLDBAS (D), Alderman of Second Ward of Utica, Nov. 1949 to date; Assistant United States Attorney, 1947.
- SOLOMON GOLDBAS (D), Alderman of Second Ward of Utica, Jan. 1, 1918-Sept. 22, 1928.
- WILLIAM R. GOLDBAS (D), Justice of the Peace for the City of Utica, Jan. 1, 1914-Dec. 31, 1919; Assistant Corporation Counsel for City of Utica, Jan. 1, 1920-Sept. 16, 1921; then Corporation Counsel to Dec. 31, 1921.
- DAVID J. GOLDSTEIN (D), Assistant Corporation Counsel, Jan. 1, 1924- Jan. 1, 1927; U. S. Referee in Bankruptcy, Northern District of New York, Oct. 15, 1943 to date.
- HAROLD HYMES (D), Assistant Corporation Counsel, Jan. 1, 1946-Dec. 31, 1947; Assistant District Attorney for Oneida County, Sept. 1, 1949-Dec. 31, 1952; Executive Assistant to the Mayor and Secretary to the Board of Contract and Supply, Jan. 1, 1956 to date.
- ROBERT KOWALSKY (R), Supervisor of Second Ward, 1904-1906.
- H. MYRON LEWIS (R), Assistant Corporation Council (1922); Associate City Judge, Dec. 15, 1923-Dec. 31, 1936; City Judge of City Court of Utica, Jan. 1, 1937-Dec. 31, 1940; Attorney for Utica-Rome District, Federal Rent Control, Sept. 1942-Dec. 1, 1943; Counsel to New York State Division of Housing, Dec. 1, 1943-March 15, 1944; Member of the New York State Labor Relations Board, March 15, 1944-April 1945; Member of the New York State Board of Standards and Appeals, April, 1945 to date.
- DANIEL B. MYERS (D), Assistant Corporation Counsel, Feb. 10, 1937-Dec. 31, 1943.

TABLE XXV (*Continued*)

POLITICAL OFFICES HELD BY JEWS OF UTICA, 1904-1958*

ISAAC I. MARKS (D), Deputy Attorney General, 1923-1924.

SAMUEL L. SIMONS (R), Assistant District Attorney, Oct. 13, 1931-Dec. 31, 1931.

GORDON SAMUELS (R), United States Commissioner, 1943.

BURREL SAMUELS (R), Chairman, Utica Zoning Board of Appeals, 1945-1948.

JULIUS TUMPOSKY (R), Justice of the Peace, City of Utica, Jan. 1, 1919-Dec. 31, 1921; Deputy Attorney General, State of New York, Jan. 1, 1922-Dec. 31, 1922.

JACOB TUMPOSKY (R), Attorney for Oneida County Sheriff, Jan. 1, 1934-Dec. 31, 1935; Corporation Counsel for City of Utica, Jan. 1, 1934-Dec. 31, 1935. Attorney for New York State Transfer Tax Appraiser, Jan. 1, 1943-July 31, 1945.

MICHAEL YUST (R), Sheriff's Attorney for Oneida County, Jan. 1, 1929-Dec. 31, 1931; Assistant Corporation Counsel, Jan. 1, 1931-Dec. 31, 1934; Assistant Corporation Counsel, Jan. 1, 1944-Dec. 31, 1945.

* Data compiled from the Utica City directories and official records.

TABLE XXVI

FUNCTIONARIES AND OFFICERS OF CONGREGATION
HOUSE OF JACOB*

<i>Year</i>	<i>Hazzan or Rabbi</i>	<i>President</i>	<i>Vice-President</i>	<i>Secretary</i>	<i>Treasurer</i>
1871	REV. AGAR MISHEBARA	SIMON STEIN	JACOB KROHN	GEORGE FULMAN	JOSEPH WEINBERG
1872-1874	REV. E. ROTHCHILD	SIMON STEIN	JACOB KROHN	JACOB KROHN	JOSEPH WEINBERG
1874-1875	REV. E. ROTHCHILD	SIMON STEIN	NATHAN SAMUEL	JACOB KROHN	JOSEPH WEINBERG
1875-1876	REV. E. ROTHCHILD	SIMON STEIN	JACOB KROHN	JACOB KROHN	A. SHAKOFSKY
1877	REV. N. ROBINSON	SIMON STEIN	JACOB KROHN	JACOB KROHN	
1878	REV. EISENBORG		JACOB GOLDBAS	SOLOMON MITCHELL	
1879	REV. EISENBORG	LOUIS WEINBURGH	JACOB GOLDBAS	JACOB MENDELSON	
1880	REV. EISENBORG	JACOB MENDELSON	P. L. WEINBURG	L. ROBINSON	L. M. SILVERMAN
1881	REV. EISENBORG	JACOB MENDELSON	L. M. SILVERMAN	J. A. WEINBURGH	M. ROSENGARTEN
1882	REV. A. H. SINAI	PHILIP GALINSKY	H. H. NAUSBAUM	SOLOMON MITCHELL	M. MALLINSON
1883	REV. A. H. SINAI	SOLOMON MITCHELL	J. JACOBSON	J. M. MENDELSON	D. ROTHSTEIN
1884	REV. A. H. SINAI	J. L. GOLDBAS	M. ROSENGARTEN	MOSES ROBINSON	L. WEINBURG
1885	REV. A. H. SINAI	LOUIS WEINBURGH	MENDEL MALLINSON	M. GOLDBAS	B. JACOBSON
1886	REV. H. LEVINE	JACOB GOLDBAS	JACOB JACOBSON	M. J. GOLDBAS	B. JACOBSON
1887	REV. H. LEVINE	JACOB GOLDBAS	H. H. NUSBAUM	M. J. GOLDBAS	H. GALINSKY
1888	REV. M. TIGHTIN	H. H. NUSBAUM	J. JACOBSON	M. J. GOLDBAS	JOSEPH MENDELSON
1889	REV. BIRNE LAVINE	JACOB L. GOLDBAS	ISADORE NEWMAN	M. J. GOLDBAS	JOSEPH MENDELSON
1891	REV. L. SHER	JACOB MENDELSON	M. MALLINSON		
1892-1898	REV. H. FRIEDLANDER	JACOB MENDELSON			
		ISADORE NEWMAN			
1894	REV. H. FRIEDLANDER	MOSES J. GOLDBAS	MAX ROSENGARTEN	LEOPOLD LEWIS	MOSES J. GOLDBAS
1899-1904	RABBI MOSES REICHLER	PHILIP GALINSKY		LEOPOLD LEWIS	T. SILVERMAN
1900-1909	REV. LOUIS LEVINE	PHILIP GALINSKY		LEOPOLD LEWIS	T. SILVERMAN
1909-1912	RABBI HYMAN PAPKIN	LEWIS FINK		LEOPOLD LEWIS	T. SILVERMAN
1913-1916	REV. SAMUEL E. MANCHESTER	MOSES LEWIS		LEOPOLD LEWIS	T. SILVERMAN
1917-1925	REV. F. ISENBURG	H. HORWITZ	REUBEN ROSEN	LEOPOLD LEWIS	A. SHAPIRO
1927-1932	RABBI ABRAHAM SHAPIRO	MOSES LEWIS	ISAAC ZACKS	LEOPOLD LEWIS	
1926-1941	REV. ISAAC N. BERRENSON	ISAAC ZACKS	L. FRIEDMAN	LEOPOLD LEWIS	
1936-1942	RABBI I. DAVID ESSRIG	ISAAC ZACKS	H. METTLEMAN	LEOPOLD LEWIS	
1942-1957		MOSES LEWIS		HYMAN TUMPOSKY	
1945-1947	RABBI MORRIS BEKRITSKY	MOSES LEWIS		HYMAN TUMPOSKY	
1947-1950	RABBI SAMUEL FINK	MOSES LEWIS		HYMAN TUMPOSKY	
1950-	RABBI LOUIS GINSBURG	MOSES LEWIS		HYMAN TUMPOSKY	

* From the Utica City directories and from the Congregation's records.

TABLE XXVII

FUNCTIONARIES AND OFFICERS OF CONGREGATION
HOUSE OF ISRAEL*

<i>Year</i>	<i>Hazzan or Rabbi</i>	<i>President</i>	<i>Vice-President</i>	<i>Recording Secretary</i>	<i>Financial Secretary</i>	<i>Treasurer</i>
1889	REVEREND MORRIS COPLIN	LEVI LYONS	ELIAS MARWILSKY			
1890-1893	REVEREND BERNIE LAVINE	SOLOMON COHEN	LEWIS BERNSTEIN	CHARLES TAYLOR		ABRAHAM COHEN
1894-1895	REVEREND SOLOMON SOKOLSKY					
1896-1899	REVEREND A. SILVERMAN					
1900	REVEREND H. FRIEDLANDER					
1905-1909	REVEREND DAVID RUDOFKY					
1910-1912	REVEREND SAMUEL SILVERMAN					
1914-1915	REVEREND HARRIS LEVINE					
1916-1917	REVEREND WILLIAM DOLGOFF					
1918	REVEREND JOSHUA ROSENBERG					
1926-1932	RABBI ABRAHAM SHAPIRO					
1930-1939	REVEREND ALBERT DOLGOFF (1919-1941)	JULIUS GREENBURG	NATHAN SAVOTSKY	BEN ROTHCHILD	ISRAEL COHEN	LOUIS WINEBURG
1936	RABBI I. DAVID ESSRIG					
1939-1940	RABBI I. DAVID ESSRIG	SAM MARANS	SAM BARNETT	BEN ROTHCHILD	EZRA COHEN	JACOB RIZIKA
1941	RABBI I. DAVID ESSRIG	BEN ROTHCHILD	NATHAN SAVOTSKY	EZRA COHEN	ABE JACOBSON	LOUIS WINEBURG
1942-1943	RABBI I. DAVID ESSRIG	BEN ROTHCHILD	NATHAN SAVOTSKY	YUSS FRIEDMAN		LOUIS WINEBURG
1944-1946	RABBI I. DAVID ESSRIG	ABE JACOBSON	NATHAN SAVOTSKY	WALTER MANSKY	LOUIS WINEBURG	HYMAN COHEN
1947	RABBI I. DAVID ESSRIG	ABE JACOBSON	JULIUS GREENBURG	LOUIS WINEBURG	YUSS FREEMAN	HYMAN COHEN
1949-1951	RABBI I. DAVID ESSRIG	ABE JACOBSON	NATHAN SAVOTSKY	LOUIS WINEBURG		HYMAN COHEN
1952-1954	RABBI I. DAVID ESSRIG	ISAAC DEAN	NATHAN SAVOTSKY	LOUIS WINEBURG		MAX BERGER
1955-	RABBI I. DAVID ESSRIG	HYMAN COHEN	MORRIS MILLER	LOUIS WINEBURG		MAX BERGER

* Data from Utica City directories and from congregational records.

TABLE XXVIII

FUNCTIONARIES AND OFFICERS OF CONGREGATION
HOUSE OF DAVID (1904-1950) ¹

<i>Year</i>	<i>Hazzan or Rabbi</i>	<i>President</i>	<i>Vice-President</i>	<i>Secretary</i>
1904				
1917-1921	REV. DAVID RUDOFKY	M. ROBINSON	S. WOLDENBERG	H. FREEMAN
1926-1929	REV. BENJAMIN BRODY	M. ROBINSON	S. WOLDENBERG	H. FREEMAN
1926-1932	RABBI ABRAHAM SHAPIRO	SAMUEL SITRIN	I. M. STONE	H. FREEMAN
1936-	RABBI I. DAVID ESSRIG	SAMUEL SITRIN	I. M. STONE	CHARLES SITRIN
1937	RABBI I. DAVID ESSRIG	JACOB SITRIN	WOLF RUDOLPH S. SILVERBERG	CHARLES SITRIN
1947	RABBI I. DAVID ESSRIG (REV. STEARN, <i>Cantor</i>)	JACOB SITRIN	ABE KLEIN	CHARLES SITRIN

CONGREGATION TIFERETH ZVI (1950 TO DATE) ²

<i>Year</i>	<i>Hazzan or Rabbi</i>	<i>President</i>	<i>Vice-President</i>	<i>Secretary</i>
1950	RABBI I. DAVID ESSRIG	JACOB SITRIN	ABE KLEIN M. FRIEDMAN, (<i>Honorary</i>)	MELVIN GARFINKEL CHARLES SITRIN
1951-1952	RABBI NAFTALIE LANGSAM (CANTOR AARON LOBEL)	JACOB SITRIN	ABE KLEIN M. FRIEDMAN, (<i>Honorary</i>)	MELVIN GARFINKEL CHARLES SITRIN
1953-	RABBI I. SHULMAN (CANTOR MARTIN MARMELSTEIN)	JACOB SITRIN	ABE KLEIN M. FRIEDMAN, (<i>Honorary</i>)	MELVIN GARFINKEL CHARLES SITRIN

¹ The Congregation House of David was founded in 1904 and was located at 110 Broadway. There is no information recorded in the Utica newspapers from 1904-1917.

² In 1950, the Congregation House of David merged with others to form Congregation Tifereth Zvi.

TABLE XXIX

FUNCTIONARIES AND OFFICERS OF CONGREGATION TEMPLE BETH EL*

<i>Year</i>	<i>Rabbi</i>	<i>President</i>	<i>Vice-President</i>	<i>Recording Secretary</i>	<i>Treasurer</i>
1919-1921	REUBEN KAUFMAN	JACOB A. GOLDSTONE			
1921-1922	REUBEN KAUFMAN	JULIUS TUMPOSKY	SAMUEL MARKSON	JULIUS TUMPOSKY	DAVID L. COHEN
1923-1924	REUBEN KAUFMAN	LOUIS E. KROHN	SAMUEL MARKSON	DR. HERMAN E. KOWALSKY	DAVID L. COHEN
1924-1925	REUBEN KAUFMAN	JULIUS ROTHSTEIN	JOSEPH SONNEBORN	HYMAN L. JACOBSON	PHILIP JACOBSON
1925-1926	ISIDOR B. HOFFMAN	JACOB A. GOLDSTONE	JOSEPH SONNEBORN	HYMAN L. JACOBSON	PHILIP JACOBSON
1926-1928	ISIDOR B. HOFFMAN	SAMUEL REICHLER	JOSEPH SONNEBORN	JULIUS TUMPOSKY	MAX LIGHTMAN
1928-1930		SAMUEL REICHLER	JOSEPH SONNEBORN	SOL JACOBSON	MAX LIGHTMAN
1930-1932	S. JOSHUA KOHN	JOSEPH SONNEBORN	MYRON S. LIBERMAN	BENJ. C. GROSSMAN	MAX LIGHTMAN
1932-1933	S. JOSHUA KOHN	JOSEPH SONNEBORN	MYRON S. LIBERMAN	MICHAEL YUST	MAX LIGHTMAN
1933-1938	S. JOSHUA KOHN	JULIUS TUMPOSKY	BENJ. N. HARRIS	MICHAEL YUST	DR. HERMAN E. KOWALSKY
1938-1939	S. JOSHUA KOHN	JULIUS TUMPOSKY	SAMUEL MARKSON	MICHAEL YUST	DR. HERMAN E. KOWALSKY
1939-1940	S. JOSHUA KOHN	JULIUS TUMPOSKY	BENJ. N. HARRIS	MICHAEL YUST	DR. HERMAN E. KOWALSKY
1940-1941	S. JOSHUA KOHN	DR. HERMAN E. KOWALSKY	CHARLES T. SITRIN	MICHAEL YUST	DR. HERMAN E. KOWALSKY
1941-1946	S. JOSHUA KOHN	DR. HERMAN E. KOWALSKY	CHARLES T. SITRIN	HARRY MARKSON	BARNEY ABELOVE
			BEN WEITZMAN	HARRY MARKSON	BARNEY ABELOVE
			DAVID GEFFEN		
			DAVID GEFFEN		
			MORRIS SHERMAN		

* Data from congregational records.

TABLE XXIX (Continued)

FUNCTIONARIES AND OFFICERS OF CONGREGATION TEMPLE BETH EL*

<i>Year</i>	<i>Rabbi</i>	<i>President</i>	<i>Vice-President</i>	<i>Recording Secretary</i>	<i>Treasurer</i>
1946-1948	JEROME LIPNICK	SAMUEL J. SMITH	BEN WEITZMAN	ALEX PHILIPSON	BARNEY ABELOVE
1948-1949	JEROME LIPNICK	SAMUEL J. SMITH	MORRIS SHERMAN	ALEX PHILIPSON	LOUIS KOWALSKY
1949-1950	JEROME LIPNICK	SAMUEL J. SMITH	BEN WEITZMAN	ALEX PHILIPSON	LOUIS KOWALSKY
1950-1952	JEROME LIPNICK	SAMUEL J. SMITH	MORRIS SHERMAN	ALEX PHILIPSON	LOUIS KOWALSKY
1952-1953	JEROME LIPNICK	JACOB HORWITZ	JACOB HORWITZ	ALEX PHILIPSON	LOUIS KOWALSKY
1953-1954	JEROME LIPNICK	JACOB HORWITZ	SIDNEY LACHER	ALEX PHILIPSON	LOUIS KOWALSKY
1954-1955	JEROME LIPNICK	JACOB HORWITZ	SAM FINK	ALEX PHILIPSON	LOUIS KOWALSKY
1955-1956	JEROME LIPNICK	SIDNEY LACHER	SIDNEY LACHER	ALEX PHILIPSON	LOUIS KOWALSKY
1956-1958	JEROME LIPNICK	MARTIN ABELOVE	SAM FINK	HARRY N. SAVETT	BEN MOVSH
			DR. JACOB L. SAVETT	HARRY N. SAVETT	LAWRENCE TUMPOSKY
			DR. ARTHUR A. KAPLAN		
			MARTIN ABELOVE		
			DR. ARTHUR A. KAPLAN		
			HARRY ARLEN		

* Data from congregational records.

TABLE XXX

FUNCTIONARIES AND OFFICERS OF CONGREGATION SHAAREI TEFILLAH*

<i>Year</i>	<i>Hazzan or Rabbi</i>	<i>President</i>	<i>Vice-President</i>	<i>Secretary</i>	<i>Treasurer</i>	<i>Pres. Ladies Auxiliary¹</i>
1924	REV. SAMUEL JACOBS	M. WAXMAN	JACOB ROSENTHAL			MRS. M. WAXMAN
1929	REV. LOUIS ASSINOVSKY					MRS. HYMAN GROSSMAN
1928-1932	RABBI ABRAHAM SHAPIRO	SAMUEL WOLDENBERG				MRS. MOSE SHAPIRO
1933-1935		ISADORE CRADE				MRS. BENNIE SLATER
1936-1958	RABBI I. DAVID ESSRIG					LEAH LEVINE
1938	REV. ISADORE JACOBS	MORRIS FRIEDMAN				MRS. JOSEPH BLOCK
1941		ABE JACOBSON	SAM MARANTS	LOUIS WEINBERG, <i>Rec.</i>	HYMAN COHEN	
1945-1949			NATHAN SAVELL	YUSS FREEMAN, <i>fin.</i>	LESTER SHAPIRO	
1949		HARRY BROOKS	SAMUEL SCHLOSBERG	ISRAEL LIBERMAN		MRS. LENA STARK
1954-1958	REV. M. WACHNIN		MORRIS SCHLOSBERG	MILTON OSBER		MRS. EDWARD ROSENTHAL
1957				HARRY BLOOM	BEN ROSENTHAL	

* Data from Utica City directories and congregational records.

¹ Dates of exact term of office of first six names listed unavailable.

TABLE XXXI

FUNCTIONARIES AND OFFICERS OF CONGREGATION TEMPLE EMANU-EL*

<i>Year</i>	<i>Rabbi</i>	<i>President</i>	<i>Vice-Presidents</i>	<i>Treasurer</i>
1950-1951	JULIAN FLEG	ARTHUR B. FREEDMAN	{ HAROLD I. SOLOMON { IRA M. BALL	NATHANIEL ABEL
1951-1952	MORDECAI PODET	ARTHUR B. FREEDMAN	{ HAROLD I. SOLOMON { IRA M. BALL	NATHANIEL ABEL
1952-1953	BERNHARD N. COHN	ARTHUR B. FREEDMAN	{ DR. CHARLES M. GREENE { HAROLD I. SOLOMON	CHARLES WEINSTEIN
1953-1954	BERNHARD N. COHN	ARTHUR B. FREEDMAN	{ DR. CHARLES M. GREENE { HAROLD I. SOLOMON	SHAYLE V. GLADSTONE
1954-1955	BERNHARD N. COHN	ARTHUR B. FREEDMAN	{ DR. CHARLES M. GREENE { HAROLD I. SOLOMON	SHAYLE V. GLADSTONE
1955-1956	BERNHARD N. COHN	ARTHUR B. FREEDMAN	{ DR. CHARLES M. GREENE { FELIX M. JACOBS	JEROME ZAHN
1956-1957	BERNHARD N. COHN	JERRY J. STREICHER	{ RAYMOND F. BROWN, JR. { SHAYLE V. GLADSTONE	JEROME ZAHN
1957	ELLIOT WALDMAN	JERRY J. STREICHER	{ RAYMOND F. BROWN, JR. { SHAYLE V. GLADSTONE	JEROME ZAHN

	<i>Secretary</i>	<i>Chairman of Board</i>	<i>Sisterhood President</i>	<i>Brotherhood President</i>
1950-1951	RAYMOND F. BROWN, JR.	JULIUS ROTHSTEIN	MRS. RAYMOND F. BROWN, JR.	HOWARD S. SELD
1951-1952	RAYMOND F. BROWN, JR.	JULIUS ROTHSTEIN	MRS. RAYMOND F. BROWN, JR.	EDWARD WEISS RALPH COLE
1952-1953	RAYMOND F. BROWN, JR.	JULIUS ROTHSTEIN	MRS. ARTHUR B. FREEDMAN	HOWARD D. GLADSTONE
1953-1954	RAYMOND F. BROWN, JR.	JULIUS ROTHSTEIN	MRS. ARTHUR B. FREEDMAN	HOWARD D. GLADSTONE
1954-1955	RAYMOND F. BROWN, JR.	JULIUS ROTHSTEIN	MRS. EDWARD WEISS	MAX MEYERS
1955-1956	RAYMOND F. BROWN, JR.	JULIUS ROTHSTEIN	MRS. EDWARD WEISS	MAX MEYERS
1956-1957	IRA M. BALL, <i>Cor.</i> DR. MILTON SAVETT, <i>Rec.</i>	DR. CHARLES M. GREENE	MRS. JEROME ZAHN	SHELDON DAMSKY
1957	IRA M. BALL, <i>Cor.</i> SHELDON DAMSKY, <i>Rec.</i>	DR. CHARLES M. GREENE	MRS. OTTO L. SONNE	JOHN K. BENSON

* Data from congregational records.

TABLE XXXII

PRESIDENTS OF THE UTICA SECTION OF THE
NATIONAL COUNCIL OF JEWISH WOMEN

<i>Year</i>	<i>President</i>
1915-1918	MRS. MYRON S. LIBERMAN
1919-1923	MRS. JACOB GALIN
1924-1925	MRS. JACOB BALL
1926-1929	MRS. HARRY ROCKOVITZ
1930	MRS. HARRY ROCKOVITZ (<i>Acting Chairman</i>)
1931	MRS. DAVID BERNSTEIN
1932	MRS. BEN WEITZMAN
1933	MRS. BEN WEITZMAN (<i>Acting Chairman</i>)
1935	MRS. JACOB KROHNGOLD
1936-1937	MRS. RALPH L. KROHN
1938-1941	MRS. I. WOLFE GILBERT
1942-1943	MRS. HARRIS G. NATHAN
1944-1945	MRS. MILTON HALPERN
1946-1947	MRS. CHARLES GREENE
1948-1949	MRS. HERMAN BERGER
1950-1951	MRS. HAROLD GOLDMAN
1952-1954	MRS. MANUEL J. MANSKY
1954-1955	MRS. RAYMOND WOLFE
1955-1956	MRS. MORRIS BUDIN
1956	MRS. SHERWIN SELDIN

TABLE XXXIII

PRESIDENTS OF FEDERATION OF JEWISH SOCIAL SERVICE

<i>Year</i>	<i>President</i>
1922-1939	MRS. MYRON LIBERMAN
1940-1942	MITCHELL SMALL
1943-1944	MRS. MOSES B. GOLDSTONE
1945-1946	SAMUEL ABEND
1947-1948	MRS. I. WOLFE GILBERT
1949-1950	MRS. CHARLES GREENE
1951-1952	MILTON NELSON
1953-1955	SAMUEL J. SMITH
1956	MRS. ALFRED A. BROWN
1957	MAX PHILIPSON

TABLE XXXIV

PRESIDENTS OF MEN'S CLUB OF TEMPLE BETH EL

<i>Year</i>	<i>President</i>
1931-1932	JACOB TUMPOSKY
1933-1934	GORDON SAMUELS
1934-1935	SOL T. OPPENHEIMER
1936-1937	ALEX PHILIPSON
1938-1940	SAMUEL J. SMITH
1941-1942	DR. VICTOR H. TAYLOR
1943-1944	SIDNEY LACHER
1945-1946	MAX PHILIPSON
1946-1947	SAM SMITH
1947-1948	SIMON CUMMINS
1949-1951	HARRIS G. NATHAN
1951-1952	MILTON NELSON
1952-1954	HARRY SAVETT
1954-1955	CHARLES W. WEITZMAN
1955-1956	ISRAEL RESNIKOFF
1956-1957	EDMOND HARRIS
1957-	DR. ROBERT SHAPIRO

TABLE XXXV

PRESIDENTS OF SISTERHOOD OF TEMPLE BETH EL

<i>Year</i>	<i>President</i>
1919-1924	MRS. DAVID L. COHEN
1924-1926	MRS. SAMUEL FINKELSTEIN
1926-1927	MRS. NATHAN J. ALEXANDER
1927-1930	MRS. PHILIP GALINSKY
1930-1934	MRS. HERMAN SONNEBORN
1934-1935	MRS. BEN N. HARRIS
1935-1940	MRS. H. MYRON LEWIS
1940-1942	MRS. CHARLES T. SITRIN
1942-1945	MRS. ARTHUR MARKSON
1945-1947	MRS. I. WOLFE GILBERT
1947-1949	MRS. JOSEPH L. GOLDSTONE
1949-1951	MRS. HAROLD KATZMAN
1951-1952	MRS. NATHAN ROSENBAUM
1952-1955	MRS. ISRAEL RESNIKOFF
1956-1957	MRS. SEYMOUR BROOKS
1957-	MRS. ALBERT GORDON

TABLE XXXVI

PRESIDENTS OF UTICA CHAPTER OF HADASSAH AND JUNIOR HADASSAH
AND BUSINESS AND PROFESSIONAL GROUP

<i>Year</i>	<i>Hadassah Presidents</i>
1917-1930	MISS AMELIA SHACOFSKY
1931-1935	MRS. CHARLES T. SITRIN
1935-1937	MRS. GEORGE WOLF
1937-1939	MRS. JOSEPH YETRA
1939-1941	MRS. MARTIN ABELOVE
1941-1944	MRS. BERNARD TOFFLER
1944-1946	MRS. WALTER YORRA
1946-1948	MRS. HYMAN KATZMAN
1948-1950	MRS. NATHAN ROSENBAUM
1950-1951	MRS. LEO ROSENSWEIG
1951-1952	MRS. MAURICE LEVINSON
1952-1954	MRS. HARRY MARKSON
1954-1955	MRS. MOE SHAPIRO
1955-1958	MRS. IRVING ROKEACH
1958-	MRS. DAVID GROSS
	<i>Junior Hadassah*</i>
1934-1935	FRANCES TUMPOSKY
1936	ESTHER GOLDSTEIN
1937-1938	BETTY WOLOSHIN (FLAUM)
1939-1940	CELIA RIBYAT (PLOTKA)
1942-1944	IDA WEINSTEIN (LUBEL)
1944-1946	RUTH YORRA (COMINSKY)
1946-1947	FRIMID ROSS KROHN
1949	FLORENCE SPITZER (PERLMUTTER)
1951-1952	IRENE RUBIN (SILVERMAN)
	<i>Business and Professional Presidents</i>
1939-1941	GERTRUDE SMITH
1941-1943	MINA SMITH
1943-1945	MRS. SYD GALINN
1945-1947	SORALEE SMITH
1947-1949	MRS. BETTY KAPLAN
1949-1950	SHIRLEY YETRA
1950-1952	RHODA ROSEN
1952-1954	LENA ROSENTHAL
1954-1956	DOROTHY SMITH
1956-1957	MRS. ROSE KROHNGOLD
1957-	PAST PRESIDENTS (<i>Collegium</i>)

* In 1933 the Ivriyah was organized to do the work of Junior Sisterhood, Junior Hadassah and Council of Jewish Juniors. Hilda Harris (Friedlander) was the president. Then they separated and in 1934-1935 Jean Rosen Berger was president of Junior Sisterhood.

TABLE XXXVII

PRESIDENTS OF THE UTICA DISTRICT OF THE
ZIONIST ORGANIZATION OF AMERICA

<i>Year</i>	<i>President</i>
1926	JACOB TUMPOSKY
1938	CHARLES T. SITRIN S. JOSHUA KOHN <i>Honorary Presidents</i> }
1938	DR. JACOB L. SAVETT
1939	DAVID GEFFEN
1940	BENJAMIN C. GROSSMAN
1941	DANIEL B. MYERS
1942	DR. HERMAN J. SEGAUL
1943-1944	DAVID LURIE
1945	DR. JACOB L. SAVETT
1946-1948	HOWARD SELD
1949-1951	JACOB PHILLIPSON
1952	IRVING ROKEACH
1953-1956	BENJAMIN C. GROSSMAN
1957-	JOSEPH MEYER

TABLE XXXVIII

OFFICERS OF THE HEBREW FREE SCHOOL, 38 WASHINGTON STREET¹

<i>Year</i>	<i>President</i>	<i>Secretary</i>	<i>Treasurer</i>	<i>Principal</i>
1910	HARRIS JACOBSON	JACOB G. ROSENWALD	T. H. SILVERMAN	J. RATTET
1913 ¹	A. S. LEVINE	J. J. CASTER	T. H. SILVERMAN	
1914	HARRIS HORWITZ	JACOB JACOBSON		
1915	ISAAC DENOFISKY	JACOB JACOBSON		
1917-1921	ISAAC DENOFISKY	D. G. ROTHNER	JACOB ROUTSTONE	RABBI SAMUEL L. SUMBERG
1919-1920				JACOB RICHMAN
1924	MOSES N. LEWIS	EDWARD JACOBSON		RABBI ABRAHAM SHAPIRO
1928	MOSES N. LEWIS	HYMAN FREEMAN		SAMUEL JACOBS
1930-1934	MOSES N. LEWIS	HYMAN FREEMAN		NATHAN BURACK
1934-1942	DR. CHARLES TELSEY			MATTHEW KLEIN

¹ In 1912-1913, the officers of the Modern Hebrew School (201 Whitesboro St.) were: Mrs. Israel Herman, President, Mrs. Jacob Krohngold, Vice-President, Mrs. David Cohen, Recording Secretary, Mrs. G. Bernstein, Financial Secretary, Mrs. Minnie Krohn, Treasurer and Rabbi Louis J. Haas, Principal.

TABLE XXXIX

JEWISH EDUCATION STATISTICS*

Year	Enrollment	Instruction	Number of Teachers	Source
HEBREW FREE SCHOOL (Talmud Torah)				
1904	90 { 80 boys 10 girls	2 hours daily	2	UDP, Feb. 3, 1904
1919-1920	300	2 hours daily	6 1 princ.	UST, May 23, 1920
1920-1942		statistics unavailable		
MODERN HEBREW SCHOOL				
1912	20	daily	1	UT, June, 1912
TEMPLE BETH EL				
1924	20	Three times a week Hebrew High—twice a week (4 hours)	1 1	TBEB, Sept. 15, 1924
1927	80	Eight classes including High School Department		TBEB, Sept., 1927
1931	300	Hebrew, Sunday and Hebrew High (duplication, probably 200)		Temple Beth El Brochure

* See note at end of table.

TABLE XXXIX (Continued)

JEWISH EDUCATION STATISTICS*

<i>Year</i>	<i>Enrollment</i>	<i>Instruction</i>	<i>Number of Teachers</i>	<i>Source</i>
TEMPLE BETH EL (Continued)				
1933	56 84 24	3 times a week, 6 classes Sunday (1) week, 5 classes Hebrew High (twice a week)	3 5 2	TBEB, March 1, 1933
1936	14	School changed to daily sessions, 5 times a week Hebrew High School		UOD, Nov. 7, 1936 1937 Annual Book
1938	45 37 117	Five classes Hebrew High School (2 classes) ten classes		TBEB, Dec. 29, 1938 Also, 1939 Annual
1939	62 129 34	Six classes (Hebrew School) Twelve classes (Sunday School) Three classes (Hebrew High)		
1941	41	Hebrew High School		
1946	93 82	5 times a week Sundays only		
1948	99 196	5 times a week Sundays only		
1955	129 115	5 times a week—5½ hrs. (6 year course) Sunday Hebrew High (1 hour) 5 classes		
1957	160 62 9	3 times a week (6 hours) Sunday only (5, 6, 7 year old) Hebrew High	4 7 2	

* See note at end of table.

TABLE XXXIX (Continued)
JEWISH EDUCATION STATISTICS*

Year	Enrollment	Instruction	Number of Teachers	Source
HEBREW ACADEMY				
1946	20 7	5 times a week Sundays only		
1953	75 15 16	5 times a week Sundays only Hebrew High	5	
1957	88 16 19	5 times a week Sunday only Hebrew High	5 2 1	
TEMPLE EMANU-EL				
1953	20 89	Twice a week 45 minute session Sunday only	2 7	
1957	30 127	2 times a week Sunday only	2 1	
TIFEREH ZVI				
1953	23	5 times a week	1	
1954	40		4	
1957	40 13 2	3 times a week (2 hour session) Sunday only Hebrew High	3 1 1	

* Where printed sources are omitted, the information was received from each institution, respectively, by correspondence.

SOURCES

MANUSCRIPT MATERIAL

- Book of Deeds of Oneida County. In the Oneida County Clerk's Office, Utica, N. Y.
- Federal Census Oneida County, Utica, 1850. In the Oneida Historical Society, Utica, N. Y.
- First Index of the Savings Bank of Utica, 1839-1855. In the Archives of the Savings Bank of Utica.
- First Ledger of the Savings Bank of Utica 1839-1855. In the Archives of Savings Bank, Utica, N. Y.
- Index to Corporations of Oneida County. In the Oneida County Clerk's Office, Utica, N. Y.
- Index to Religious Corporations of Oneida County. In the Oneida County Clerk's Office, Utica, N. Y.
- Ketubah* of Louis and Julia Wineburgh. In the Oneida Historical Society, Utica, N. Y.
- Ledger B of the Savings Bank of Utica. In the Archives of the Savings Bank of Utica.
- Letter of Mordecai Manuel Noah to Erasmus H. Simon of Utica. In the possession of Justin G. Turner, Los Angeles, California.
- Minutes of the Ladies Hebrew Aid Society. In the possession of Mrs. Moses J. Goldbas, Utica, N. Y.
- Minutes of Temple Beth El. In the Archives of Temple Beth El, Utica, N. Y.
- Minutes of Jewish Community Council. In the Archives of Jewish Community Council, Utica, N. Y.
- Religious Associations of Oneida County. In the Oneida County Clerk's Office, Utica, N. Y.
- Reise-Pass* of Schmul Leib Zacharias, Frau Esther, and son Yankel, Moses and Hirsch (1855). In the Oneida Historical Society, Utica, N. Y.
- Record and By-Laws of the Jewish Congregation of the House of Jacob Gottlieb, Samuel Noah, *Oholei Shem* (Pinsk, 1912) .
- תקנת קהלת בית יעקב: יוטיקא נוא יארק נוסדה בשנת ה'ת"ר ל'א' לפ"ק.
In the Archives of the Congregation House of Jacob, Utica, N. Y.

PRINTED MATERIAL

- Adler, Cyrus and Aaron M. Margalith, *With Firmness in the Right: American Diplomatic Action Affecting Jews, 1840-1945* (New York, 1946).
- Bagg, Moses M., *Memorial History of Utica, N. Y.* (Syracuse, N. Y., 1892).

- , *The Pioneers of Utica* (Utica, N. Y., 1877).
- Baron, Salo W. and Jeanette M. Baron, "Palestinian Messengers in America, 1849-1879," *Jewish Social Studies*, vol. V, no. 2 (April 1943), pp. 115-162; no. 3, (July 1943), pp. 225-292.
- Benjamin II, I. J., *Three Years in America* (Philadelphia, 1956).
- Bentwich, Norman, *For Zion's Sake* (Philadelphia, 1954).
- Berkson, Isaac B., *Theories of Americanization* (New York, 1920).
- Boudinot, Elias, *The Last Will and Testament* (Trenton, N. J. 1854).
- Boyd, George Adams, *Elias Boudinot Patriot and Statesman, 1740-1821*, (Princeton, N. J., 1952).
- Clarke, T. Wood, *Utica: For a Century and a Half* (Utica, N. Y., 1952).
- Cookingham, Henry J., *History of Oneida County* (Chicago, 1912).
- Davis, Moshe, *Yahadut Amerika be-Hitpathutah* [The Shaping of American Judaism] (New York, 1951).
- Dushkin, Alexander M., *Jewish Education in New York City* (New York, 1918).
- , "The Development of a Community Program in Jewish Education," *Proceedings of the National Conference of Jewish Social Service* (New York, 1927).
- Friedman, Lee M., *The American Society for Meliorating the Condition of the Jews and Joseph S. C. F. Frey Its Missionary* (Boston, 1925).
- Goldberg, Isaac, *Major Noah: American Jewish Pioneer* (Philadelphia, 1944).
- Gompers, Samuel, *Seventy Years of Life and Labor: An Autobiography* (New York, 1925).
- Gordis, Robert, "Mordecai Manuel Noah: A Centenary Evaluation," *Publications of the American Jewish Historical Society* [= PAJHS], vol. XLI, no. 1, (Sept., 1951), New York.
- Gottlieb, Shmuel Noah, *Oholei Shem* (Pinsk, 1912).
- Grinstein, Hyman B., *The Rise of the Jewish Community of New York, 1654-1860* (Philadelphia, 1947).
- Handlin, Oscar and Mary F. Handlin, "A Century of Jewish Immigration," *American Jewish Year Book* [= AJYB], 5709/1948-1949, vol. L. (Philadelphia, 1949), pp. 1-104.
- Hurlbut, J. L., *The Story of Chautauqua* (New York, 1921).
- Janowsky, Oscar I., *The American Jew* (New York, 1942).
- , *The Jews and Minority Rights: 1898 to 1919* (New York, 1933).
- Jewish Community Council Report, Tenth Annual Meeting* (Utica, 1943), [pamphlet].
- Jewish Community Council of Utica, *Jewish Community Self Study of Utica, N. Y.* (Utica, 1948) [mimeographed].
- Jones, Pomroy, *Annals and Recollections of Oneida County* (Rome, N. Y., 1851).
- Kaplan, Mordecai M., *Judaism As A Civilization* (New York, 1957).

198 *The Jewish Community of Utica, New York (1847-1948)*

- Korn, Bertram W., *American Jewry and the Civil War* (Philadelphia, 1951).
- , *Eventful Years and Experience* (Cincinnati, 1954).
- Lebeson, Anita Libman, *Pilgrim People* (New York, 1950).
- Lyons, Jacques J. and Abraham De Sola. *A Jewish Calendar for Fifty Years* (Montreal, 1854).
- Kohs, S. C., *Compiling Jewish War Records of World War II*, (New York, 1946).
- Marcus, Jacob R., *Memoirs of American Jews, 1775-1865*, 3 vols. (Philadelphia, 1955-1956).
- Markens, Isaac, *The Hebrews in America*, (New York, 1888).
- Masserman, Paul and Max Baker, *The Jews Come to America* (New York, 1932).
- Mowris, James A., *History of the One Hundred Seventeenth Regiment, New York Volunteers (Fourth Oneida)* (Hartford, Conn. 1866).
- Munson-Williams-Proctor Institute Year Book 1941* (Utica, N. Y., 1941).
- Netter, Jacob Mordecai, *Salvim min ha-Yam* (Vienna, 1860).
- New York State, *Annual Report of the Adjutant General of the State of New York, for the Year 1904* (Albany, 1905).
- Philipson, David, *Letters of Rebecca Gratz*, (Philadelphia, 1929).
- , *The Reform Movement in Judaism* (New York, 1907).
- Report of Jewish Community Council. Tenth Annual Meeting, March 28, 1943 [pamphlet].
- Rowland, Hill Harvey, *Samuel Gompers*, (Stanford, Calif. 1935).
- Rosenberg, Stuart E., *The Jewish Community in Rochester, 1843-1925* (New York, 1954).
- State of New York—Department of Labor, *Special Bulletin Number 226, 1949: Handbook of New York Labor Statistics 1948* (New York, 1949).
- Stocker, Joseph, *Jewish Roots in Arizona* (Phoenix, Arizona, 1954).
- Temple Beth El Bulletin* (Utica, N. Y., 1905-1949).
- Temple Beth El thru 25 Years 1919-1945* (Utica, N. Y., 1945).
- Uchill, Ida Libert, *Pioneers, Peddlers and Tsadikim* (Denver, 1957).
- Utica City Directory* (Utica, N. Y.), 1828-1948 (21 vols.).
- Wager, Daniel E., *History of Oneida County, 1667-1878* (Philadelphia, 1896).
- , *Our County and Its People, Oneida County* (Boston, 1896).
- Weinryb, Bernard D., "Noah's Ararat Jewish State in its Historical Setting," *PAJHS*, vol. XLIII, no. 3 (March, 1954), pp. 170-191.
- Wischnitzer, Mark, *To Dwell in Safety* (Philadelphia, 1948).
- , *Visas to Freedom: The History of HIAS* (Cleveland and New York, 1956).
- Wolf, Simon, *The American Jew as Patriot, Soldier and Citizen* (Philadelphia, 1895).
- Ya'ari, Avraham, *Shiluhei Eretz Yisrael* (Jerusalem, 1951).

Young Men's Hebrew Association (Utica), *Program of Banquet in Honor of Y.M.H.A. Men from Service, Sunday, May 18, 1919*. (A copy is located at the Oneida Historical Society.)

NEWSPAPERS AND PERIODICALS

Local Newspapers

- Deutsche Zeitung* [weekly] (1933-1940).
- Jewish Community News* [bi-weekly] (April 1, 1949 to date).
- Utica daily Gazette* [daily] (Feb., 1842-Jan., 29, 1857).
- Utica Daily Press* [daily] (March 13, 1882 to date).
- Utica Herald-Dispatch* [daily] (March 15, 1900-April 1922).
- Utica Intelligencer* [weekly] (Jan. 31, 1826 to 1831).
- Utica Morning Herald* [daily] (May 2, 1853-March 1900).
- Utica Observer-Dispatch* [daily] (1922 to date).
- Utica Sentinel and Gazette* [weekly and semi-weekly] (1821-1834).
- Utica Saturday Globe* [weekly] (1881-1924).
- Utica Sunday Tribune* [weekly] (1877-1922).
- Utica Volksblatt* [weekly] (1933-1940).

Jewish Periodicals

- American Jewish Archives* (Cincinnati, Ohio, 1948 to date).
- The Israelite* [or *The American Israelite*] (Cincinnati, Ohio, 1854 to date).
- The Jewish Exponent* (Philadelphia, Pa., 1887 to date).
- The Jewish Ledger* (Rochester, N. Y., 1924 to date).
- The Jewish Messenger* (New York City, 1857-1903).
- Jewish Social Studies* (New York City, 1939 to date).
- Jüdisches Tageblatt* (New York City, 1885-).
- The Occident and American Jewish Advocate* (Philadelphia, Pa., 1843-1869).
- Rescue: Bulletin of Information* (New York City, Dec., 1949) published by the Hebrew Immigrant Aid Society.
- Yivo: Journal of Jewish Social Science* (New York City, vols. II-III [1948], and VII [1952]).

Encyclopedias

- Encyclopedia Americana* (New York, 1956).
- Jewish Encyclopedia* (New York, 1901-1905).
- Universal Jewish Encyclopedia* (New York, 1939-1943).

INDEX

- Aaron Hirsch Lodge No. 35, Order
Brith Abraham, 41, 168.
Abel, Nathaniel, 187.
Abelove, Barney, 76n., 86n., 93, 98, 133,
174, 176, 184, 185.
Abelove, Martin, 96, 145, 176, 185.
Abelove, Mrs. Martin, 174, 190.
Abelove, Milton, 74, 177.
Abe Nathan and Sons, 135.
Abelson, Arthur I., 36n., 38, 72n., 176,
178.
Abelson, Barney, 37, 48, 60, 126n., 134.
Abelson, Hyman, 178.
Abelson, Louis, 37, 38, 61n., 117.
Abelson, Marcia, 38.
Abelson, Mortimer, 72n., 135.
Abend, Samuel J., 109, 176, 188.
Abend, Mrs. Samuel J., 174.
Abrams, Jack, 73n.
Abrams, Lykurg, 161.
Abrams, Mark, 161.
Achnosas Orchim, 35, 56, 105, 123, 172.
See also Hakbnosat Orhim; Ladies
Hebrew Aid Society.
Adair, James, 8.
Adams, Fred B., 88.
Adas Israel Congregation, 39.
Adas Jeshurum [Adath Jeshurum] Con-
gregation (Utica), 14-15, 157.
Adath Jeshurun Congregation (Syracuse), 65.
Adelhoff, Levi 26.
Adler, Michael, 161.
Adult Jewish Institute, 68.
Aḥad Ha-Am, 5.
Albany, N. Y., 13-14, 16, 21, 61, 97.
Albert, Sam, 178.
Alexander, David, 168.
Alexander, Mrs. David, 52n.
Alexander, H., 168.
Alexander, Hyman, 33.
Alexander, Mrs. Nathan J., 189.
Aliyah, youth, 100.
Aliyot, 25.
Allied Jewish Appeal, 80, 87, 93.
American Association of University
Women, 91.
American Federation of Labor, 43.
American Jewish Archives, 46n.
American Jewish Committee, 78-79, 85,
87, 92, 175.
American Jewish Congress, 79, 87, 92,
101, 142n., 175.
American Jewish Joint Distribution
Committee, 55. *See* Joint Distribution
Committee.
American Jewish Historical Society,
vii, viii.
American Jewish Relief Committee, 55,
125.
American Jewish Year Book, 3n.
American Jewry: 78; attempts at cen-
tral organization, 78.
American Labor Party, 45.
American Society for Meliorating the
Condition of the Jews, 8.
Americanization, 36, 50, 57-59.
Amsterdam, N. Y., 97, 103.
Amtman, S., 128.
Anti-Semitism, 5, 92, 108. *See also* Hit-
ler, Adolf; Nazi.
Annals and Recollections of Oneida
County, 12.
Anti-Defamation League, 175.
Ararat, Hebrew City of, 7.
Arab, 5.
Arbeiter Ring. *See* Workmen's Circle.
Arkus, Harris, 161.
Arlen, Harry, 185.
Arzt, Max, 64, 75.
Ash, Reuben, 168.
Ash, Raphael, 34, 168.
Ashkenasi, Aaron Selig, 18.
Assinovsky, Louis, 57n., 87n., 119, 186.
Auert, Ruth W., vii.
Aweri and Chensir, 49.

Backwin (Backowitz), Harry, 116, 135.
Bagg, Moses M., 13, 22, 28, 33-34.
Baker, Frank J., 48.

- Baker, Max, 36.
 Balfour Declaration, 79, 102.
 Ball, Donald, 108, 179.
 Ball, Ira, 74, 179, 187.
 Ball, Jacob, 48, 117.
 Ball, Mrs. Jacob, 50, 117, 124, 188.
 Ballef (Hungary), 18.
 Ballou, Boy Scout Camp, 73.
 Ballou, C. H., 28.
 Baltic States, immigrants from, 39.
 Barker, Benjamin F., 10, 158.
 Barker, Israel, 10, 158, 161.
 Barnet, Sam, 182.
Bar mizvah, 37, 75, 119.
 Baron, Salo W. and Jeanette M., 18.
 Barrows, S. J., 28.
 Baruch, Franz, 161.
 Baruch Spinoza Lodge, No. 208, Independent Order Brith Abraham, 41, 169.
 Bekritsky, Morris, 32, 181.
 Bengloff, Rosalind, 67.
 Benjamin, Abe, 67, 178.
 Benjamin, Caspar, 161.
 Benjamin, Joseph W., 139.
 Benjamin, Moses, 161.
 Benson, Mrs. Jack, 174.
 Benson, John K., 187.
 Bentwich, Norman, 80n.
 Berger, Harris, 49.
 Berger, Mrs. Herman, 188.
 Berger, Mac, 73, 136, 174.
 Berger, Max, 182.
 Berger, Mrs. Max, 174.
 Berger, Mrs. Myron, 174.
 Bergheim, David, 28, 29.
 Berkowitz, Edward, 40.
 Berkowitz, Henry, 42.
 Berkowitz, Harris, 34.
 Berkson, Isaac B., 114n.
 Berliant, Rabbi, 34.
 Berlin (Germany), 92.
 Berman, Harry, 51.
 Berman, Isadore, 178.
 Berman, Mrs. Louis, 86n.
 Berman, Mrs. Rose, 93, 176.
 Bernstein, A. J., 171.
 Bernstein, David, 135.
 Bernstein, David M., 95.
 Bernstein, Mrs. David, 188.
 Bernstein, Mrs. G., 117, 192n.
 Bernstein, Jacob, 34.
 Bernstein, Lewis, 182.
 Bernstein, Max, 34.
 Barnstein, Wagner, 178.
 Berson, Joseph, 177.
 Berson, Mrs. Joseph, 174.
 Berrenson, Isaac N., 87.
 Bertha Krohngold Vacation Camp, 59.
 Beth El Congregation (Albany), 13.
 Beth El Congregation (Utica [1858]), 15, 157.
 Beth El Temple (Utica). *See* Temple Beth El (Utica [Reform]).
 Beth El Cemetery (Utica), 62.
 Beth David. *See* House of David Congregation.
 Beth Israel Congregation, 11-12, 14.
 Bibentz, 18.
 Bienenfeld, Jesse, 65.
 Bigelow, Dana W., 49.
Bikkur Holim Society. *See* *Hebrab Bikkur Holim*.
Bikur Cholim Society, 58, 124-125.
 Black, Abraham, 30.
 Blackstone, Israel, 39.
 Blaustein, Howard, 177.
 Bleecker Street, 13.
 Bloch, Abraham, 168.
 Bloch, Abraham L., 143.
 Bloch, Irving, 31.
 Block, Mrs. Joseph, 186.
 Block, M., 171.
 Bloom, Harry, 186.
 Bloom, S., 169.
 Bloomberg, Leon, 116.
 Bloomgarten, Lewis, 14, 157.
 Bluestone, Elias, 161.
 B'nai B'rith, 87, 92, 101.
 Board of Delegates of American Israelites, 78.
 Boff, William, 169.
 Bonnett, Harry, 31.
 Bonnett, Samuel, 49.
 Bookbinder, Samuel, 44.
 Book Review Club, 67.
 Boudinot, Elias, 8.
 Boys' Camp, 97-99.
 Boy Scouts, 73.
 Boys' Week, 59.
 Bradford, George L., 128.
 Brady, P. S., 28.
 Bragman, Louis J., 12.
 Brandeis, Louis D., 131.
 Brenner, David, 178.
 Brill, Louis, 57n.
 British War Relief, 71.
 Broadway Baptist Church, 39.

- Brody, Benjamin, 183.
 Brooks, Harry, 186.
 Brooks, Jacob, 178.
 Brooks, Morris, 178.
 Brooks, Mrs. Seymour, 189.
 Broome County, 16.
 Brotherhood Day, 70.
 Brotherhood Week, 70.
 Brown, Mrs. Alfred A., 188.
 Brown, E. M., 28.
 Brown, Raymond F., Jr., 187.
 Brown, Mrs. Raymond F. Jr., 187.
 Brown, Rev. S. E., 29.
 Budin, Mrs. Morris, 188.
 Buff, William, 35.
 Buffalo, 10, 16, 21.
Buffalo Patriot, 7.
 Burack, Nathan, 40, 192.
 Burdick, Mayor, 28, 29.
 Business and Professional Group of
 Hadassah, 144.
 California, 9n, 20, 36.
 Caminsky, Nathan, 15, 161.
 Camp Ballou, 73.
 Camp Ramah, 111.
 Cantor, Eddie, 99.
 Caplan, Max W., 51n.
 Carrols, E. T., 103n.
 Case, Edward, 178.
 Castel, Jacob, 170.
 Caster, J. J., 192.
 Caster, Mortimer, 178.
 Cemeteries, 19, 33, 41, 45.
 Central Europe, 6.
 Central Planning Commission, 175.
 Central Presbyterian Church, 70.
 Central Relief Committee, 55.
 Cerba, Lewis, 33.
 Chautauqua Society, 42.
 Charles Rizika Gift Shop, 135.
 Charles T. Sitrin Home, 53, 151n.,
 152n., 175.
 Chebra Bichu Hollom, 14. *See Hebrah
 Bikkur Holim.*
 Chenango County, 16.
 Child Guidance Program, 175.
 Child Study Group, 67.
 Church of Christ Scientist, 63.
 Church of the Redeemer, 63, 69, 90.
 Church of Reconciliation, 69.
 Chrysler Automobile Agency, 135.
 Cigar Makers' Union, 43.
 Circular, first attempt to organize
 American Jewry, 78n.
 Circumcision, 8. *See Mohel.*
 Citizens Bank and Trust Co., 96.
 Citizens Bureau, 59.
 Civic Forum, 77.
 Civil War, 20, 139, 140.
 Clarke, T. Wood, 129n.
 Clinchy, Everett R., 68, 70.
 Clinton Place, 32.
 Coen, Moses, 9.
 Coen, Sara, 9.
 Cohen Abram, 157, 161, 168, 170.
 Cohen, Abraham,¹ 9-10, 14, 19n., 26,
 33n., 157-158, 161.
 Cohen, Mrs. Abraham (Anna), 9.
 Cohen, Abraham,² 161, 170, 172.
 Cohen, Abraham,³ 182.
 Cohen, Caspar, 161.
 Cohen, Charles, 9.
 Cohen, David, 178.
 Cohen, David L., 61, 184, 192n.
 Cohen, Mrs. David L., 72, 117, 189.
 Cohen, Eliza, 10, 161.
 Cohen, Elkhorn, 161.
 Cohen, Ezra, 182.
 Cohen, Fanny, 9.
 Cohen, H., 169.
 Cohen, Harris,¹ 10, 158.
 Cohen, Harris,² 158.
 Cohen, Harris,³ 161.
 Cohen, Harry, 141, 178.
 Cohen, Henry, 161.
 Cohen, Hyman, 182, 186.
 Cohen, Israel, 172, 182.
 Cohen, Jacob,¹ 161.
 Cohen, Jacob,² 116.
 Cohen, Joseph,¹ 33n.
 Cohen, Joseph,² 178.
 Cohen, Julia, 9.
 Cohen, Julius, 116.
 Cohen, Lazarus, 10, 158, 161.
 Cohen, Leah, 10, 158, 161.
 Cohen, Lewis, 10, 158.
 Cohen, Louis, 135.
 Cohen, Lunkile, 161.
 Cohen, M., 116.
 Cohen, Michael, 141, 178.
 Cohen, Myer, 161.
 Cohen, Reuben, 19n., 161.
 Cohen, Roselia, 10, 158.
 Cohen, S., 168, 172.
 Cohen, Samuel, 178.
 Cohen, Simon M., 10, 22n., 26, 158, 161.

- Cohen, Solomon,¹ 33, 34.
 Cohen, Solomon,² 161, 168, 182.
 Cohen, Philip, 34.
 Cohn, Abram, 172.
 Cohn, Abraham, 161.
 Cohn, Asa, 172.
 Cohn, Bernhard N., 187.
 Cohn, Harting, 161.
 Cohn, Samuel, 161.
 Cohne, Simon M., 161. *See* Cohen, Simon M.
 Coleman, Edward D., vii.
 Coley, Edward Huntington, 102.
 Colgate University, 88.
 Colgrave, Dwight H., 50.
 Cole, Ralph, 187.
 Collins, James F., 102.
 Colonial Theatre Building, 38, 41.
 Cominsky, Harry, 178.
 Cominsky, Jacob, 50, 51.
 Communal relationship, 68-69, 70.
 Communism, 91.
 Community Activities Committee, 146.
 Community Chest, 59, 61, 72, 77.
 Community Party, elections to World Zionist Congress, 96.
 Cone, Harry D., 51n.
 Conservative Judaism, 4, 96. *See* Temple Beth El.
 Copeland, David, 61, 76n., 131, 173, 174.
 Copeland, Maurice S., 49.
 Copeland, Morris, 126n.
 Copeland, Rebecca, 49.
 Copeland, Simcha, 61-62.
 Coplin, Morris, 33, 182.
 Coplon, H. G., 98.
 Copper Islands, 8.
 Corn Hill, 120.
 Cornell University, 64.
 Corey, D. G., 28-29.
 Corrou, Vincent R., 71, 102n.
 Council of Jewish Federations and Welfare Funds, 58, 175.
 Council of Jewish Women. *See* National Council of Jewish Women, Utica Section.
 Crade, Isadore E., 179, 186.
 Cramer, Mrs. Eli, 174.
 Cramer, Harry, 74.
 Crimea, 100.
 Crohn, Henry, 161.
 Crohn, Jacob, 161.
 Cummins, Simon, 189.
 Cummins, Harry, 57n.
 D and M Auto Supply Co., 135.
 Damsky, E. S., 86n.
 Damsky, Lewis, 169.
 Damsky, Sam, 116, 178.
 Damsky, Sheldon, 179, 187.
 Damsky, Simon, 49, 115.
 Damsky, Mrs. Simon, 49.
 Daughters of Zion, 142n.
 Davenport, Frederick, M., 47, 49.
 David, D. S., 169.
 Davis, D., 62.
 Davis, Joseph, 33.
 Davis, Myer, 178.
 Dean [Denofsky], Isaac, 35, 46, 48-49, 61n., 85, 115, 123, 135, 169, 171-172, 182, 192.
 Dean [Denofsky], George, 116, 178.
 Dean, Samuel, 46n., 59.
 Deborah Pythian Sisters, 59.
 Denofsky, Simon, 171.
 Denver (Colorado), hospitals, 95.
 Detroit Jewish Community Council, 102.
 De Sola, Abraham, 12.
 Dodge, Alice C., vii.
 Dolgoff Albert H., 35, 87n., 124, 182.
 Dolgoff, William, 48, 182.
 De Vries, Theodore, 102.
 Doody, Monsignor Daniel, 102.
 Dooling, David I., 102.
 Dorfman, M., 62.
 Dowling, William P., 50, 64.
 Dresher, Benjamin, 178.
 Drobner, Joseph, 73n.
 Dropsie College for Hebrew and Cognate Learning, vii.
 Du Bois, George, 28.
 Duffy, John G., 127-28.
 Duker, Abraham G., 78n.
 Dunham, George E., 48.
 Dushkin, Alexander M., 20n., 114.
 Eastern Europe, 6.
 Eastern European Talmud Torah, 20.
 Edelhoff, Levi, 10, 19, 158.
 Edelstein, Mrs. William, 174.
 Edloff, Moses, 161.
 Edluf, Abraham, 161.
 Education, Jewish, *See* Jewish Education.
 Efros, Israel, 68.
 Eisenburgh [Eisenborg] [Eisenberg, L.I., Elias, 22, 33, 181.
 Elijah ben Solomon Zalman, 18.

- Elsner, Leopold David, 10, 12, 14, 158, 160-161.
 Elstein, Joseph, 161.
 Epstein, Isaac, 161.
 Erie Canal, 16.
 Essrig, I. David, 32, 35, 121, 181-183, 186.
 Exchange Building, 33.
 Ex-Patients Tubercular Home, 95.

 Falls of Trenton, 9.
 Family Service, 77.
 Federal Census of Oneida County, 9n., 10n.
 Federation of American Zionists, 36.
 Federation of Jewish Social Service:
 beginning of organized social work,
 51, 53, 81; depression, 94; integration
 in Jewish Community Council, 105-
 106; development, 123-124, 149, 151.
 Federman, Reuben 59n.
 Feldman, Manuel, 141, 178.
 Feldman, Milton, 73n.
 Feldman, Mrs. Milton, 76.
 Feldman, Robert, 178.
 Fellowship Night, 69.
 Finer, Jacob, 178.
 Fink, John, 170.
 Fink, Joseph, 134.
 Fink, Lewis, 134, 171, 181.
 Fink, Sam, 116; 174, 185.
 Fink, Mrs. Sam, 75.
 Fink, Samuel, 32, 181.
 Fink, Rose, 49.
 Finkelstein Abe J., 172.
 Finkelstein, Hyman, 34.
 Finkelstein, M., 31.
 Finkelstein, Samuel, 126n.
 Finkelstein, Mrs. Samuel, 189.
 Finkelstein, Samuel J., 172.
 First Index, Savings Bank of Utica, 9n.
 First Ledger, Savings Bank of Utica,
 9n.
 Fisher, Saul, 98.
 Fitzer, Jacob, 117.
 First Presbyterian Church, 63, 68-69, 90.
 First Welsh Methodist Church, 60.
 Flack, S. William, 136.
 Fleg, Julian, 187.
 Folk-Shule (Yiddish afternoon school),
 45.
 Foreign Policy Association, 77, 91.
 Forest Hill Cemetery, 41.
 Fort Leavenworth, Kansas, 36.
 Fort Plain, 108.
 Fort Schuyler Lodge No. 254, IOBA.,
 41, 170.
 Foster Building, 36.
 France, 6.
 Frank, Moses, 162.
 Franklin, William, 178.
 Fraternal Lodges. *See also* Jewish Fra-
 ternal Lodges, Workmen's Circle.
 Free Communal Burial Society, 94, 109.
 Freedman, A. I., 168.
 Freedman, Arthur B., 187.
 Freedman, Gertrude, 74.
 Freedman, M. *See* Friedman, Meyer.
 Freedman, Morace, 51, 179.
 Freedman, Moses, 178.
 Freedman, S., 172.
 Freedman, Sara, 67, 69, 74, 100, 131, 173.
 Freeman Bottling Co., 134.
 Freeman, Charles, 134.
 Freeman, H., 183.
 Freeman, Hyman, 183, 192.
 Freeman, Morris, 161.
 Freeman, Sam, 116.
 Freeman, Yuss, 182, 186.
 Freidman, Lewis, 162.
 Freidman, Meyer, 162. *See* Friedman,
 Meyer.
 French Revolution, 6.
 Frey, Joseph S. C., 8n.
 Friedland, Moses, 15, 160, 162.
 Friedlander, H., 22, 172, 181-182.
 Friedlander, Jacob, 117, 171.
 Friedman, A., 49, 168.
 Friedman, A. L., 48.
 Friedman, Joseph, 162.
 Friedman, L., 31, 181.
 Friedman, Lee M., 8n.
 Friedman, Lewis, 162.
 Friedman, L. M., 14, 157, 170.
 Friedman, M., 157.
 Friedman, M., 183.
 Friedman, Meyer [Meir], 14-15, 18,
 19n., 157, 162.
 Friedman, Morris, 23n., 186.
 Friedman, Yuss. *See* Freeman Yuss..
 Fullmen, George, 23n., 181.
 Fulmer, Jacob, 162.
 Fundman, Joseph, 162.
 Funk, Leo, 162.

 Galin, 18.
 Galin, I., 116.
 Galin, Mrs. Jacob, 188.

- Galinn, Mrs. Syd, 190.
 Galinsky, Edward, 178.
 Galinsky, H., 181.
 Galinsky, Lena Cohen, 65.
 Galinsky [Galinski] Philip [Pesah], 23, 26-27, 29, 115, 162, 181. *See also* Golinsky; Zalinsky.
 Galinsky, Mrs. Philip, 189.
 Galinsky, Samuel, 44n.
 Galinsky, Samuel, 178.
 Gardner, Charles H., 28, 29.
 Garfinkel, Melvin, 183.
 Gates, Clifford E., 88, 91.
 Geffen, David, 73n., 76n., 105, 135, 143, 174, 176, 184, 191.
 General Jewish Conference, 79.
 General Jewish Council, 102.
 Genesee Auto Supplies, 135.
 Genesee Street, 10-11.
 Gennis, Mrs. Jacob, 124.
 German States, 6.
 Germany, 6, 10, 76, 85; boycott, 87, 89.
 Ghetto, 6, 20, 57.
 Gibson, John C., 34.
 Gilbert I. Wolfe, 73n.
 Gilbert, Mrs. I. Wolfe, 138, 176, 188-189.
 Gilbert, Mrs. Joseph, 147.
 Ginsburg, Louis, 32, 181.
 Girl Scout Troop, 63.
 Given, Bernard B., 130.
 Gladstone, Howard D., 187.
 Gladstone, Shayle V., 187.
 Glazer, Abe, 135.
 Glazer, Simon, 46.
 Glick, Flora, 52n.
 Glick, Joseph, 168.
 Glick, Moses, 178.
 Glick, Rose, 50, 60.
 Glickstein, Julius, 168, 171.
 Gloversville N. Y., 97.
 Glucksman, Harry L., name of boys' camp, 99.
 Gluckstein, Julius, 168 (also Glickstein).
 Godfrey, Nathan, 49.
 Godfrey, Rev. Norman B., 102n.
 Godfried, Nathan, 178.
 Goldbach, Julius, 44.
 Goldbas, Anna, 162.
 Goldbas, Mrs. Annie, 52n.
 Goldbas, J., 169.
 Goldbas, Jacob, 23, 134, 181.
 Goldbas, Jacob L., 162, 181.
 Goldbas, Lena, 139, 179.
 Goldbas, Moses J., 48-49, 139, 168, 179, 181.
 Goldbas, Mrs. Moses J., vii, 50-52.
 Goldbas, Moses L., 179.
 Goldbas, Robert, 169, 171-172.
 Goldbas, Solomon, 139, 179.
 Goldbas, Sol I., 169.
 Goldbas, William R., 51n., 59n., 136, 179.
 Goldberg, Bertram, 116, 178.
 Goldberg, Hiram, 178.
 Goldberg, Hyman, 30.
 Goldberg, Jacob, 178n.
 Goldberg, Max, 168.
 Goldberg, Morris, 162.
 Goldberg, Moses, 162.
 Goldberg, Mrs. Rosa, 86n.
 Goldberg, Samuel, 172.
 Golden, Moses, 162.
 Goldenberg, David, 176-177.
 Goldenberg, Frank, 109.
 Goldfarb, Jacob, 22n.
 Goldcher, H., 162.
 Goldicher, H., 162.
 Goldman, Abraham, 19n.
 Goldman, Charles, 33n., 162.
 Goldman, David, 49, 162, 172.
 Goldman, Mrs. Harold, 188.
 Goldman, Jacob, 39.
 Goldman, Levi, 162.
 Goldman, Marcus, 162.
 Goldman, Sarah, 33n.
 Goldman, Solomon, 132.
 Goldner, Abraham, 52.
 Goldscher, Marcus, 162.
 Goldsmith, Simon, 11.
 Goldstain, J. Reuben, 162.
 Goldstain, Nisson, 162.
 Goldstein, Mr., 34.
 Goldstein, Abraham T., 136, 178.
 Goldstein, David J., 38, 59n., 136, 179.
 Goldstein, Esther, 50, 190.
 Goldstein, Lewis, 162.
 Goldstein, Marcus, 162.
 Goldstein, Nathan, 162.
 Goldstein, P. S., 169.
 Goldstone, David, 162.
 Goldstone, Edward, 134.
 Goldstone, Israel, 171.
 Goldstone, J., 171.
 Goldstone, Jacob A., 50, 60-62, 136, 184.
 Goldstone, Joseph, 134.
 Goldstone, Mrs. Joseph L., 189.

- Goldstone, Moses, 126, 134.
 Goldstone, Mrs. Moses B., 188.
 Goldstone, Rose, 38.
 Goldstone, S., 19n.
 Goldstone, Sam, 32.
 Goldstone, Samuel, 49.
 Goldstone, Simon, 162.
 Goldstone, Mrs. Simon, 162.
 Goldstone, Solomon, 49.
 Goldstone Speaking Contest, 50.
 Golinsky, Philip. *See also* Galinsky; Zalinsky.
 Gompers, Samuel, 43, 44.
 Goodman, Harold, 103.
 Gordis, Robert, 8n., 68.
 Gordon, Mrs. Albert, 188.
 Goredman, Morris, 11, 158.
 Gottlieb, Shmuel Noah, 31n.
 Gotliff, Zeeb, 162.
 Graetz Circle, 40, 42, 56.
 Graetz, Heinrich, 42.
 Grand Island, 7.
 Gratz, Rebecca, 9.
 Grayzel, Solomon, 68.
 Great Britain, 102.
 Greek War Relief, 71.
 Greenberg, David, 31.
 Greenberg, Mrs. David, youth aliyah, 100.
 Greenberg, Julius, 35, 84-85, 86n., 182.
 Greenberg, Simon, 68.
 Greenberg, Mrs. Myron, 174, 176.
 Greenburg, Mrs. Samuel (Mary) 86n., 104, 124.
 Greene, Charles M., 103, 174, 187.
 Greene, Mrs. Charles M., 188.
 Greenstone, Julius H., 36n.
 Griffiths, Solomon, 23, 27.
 Grofinsky, Jacob, 178.
 Groobman, Louis, 35.
 Gross, Mrs. David, 190.
 Gross, Samuel, 117, 126n.
 Grossman, Benjamin, Co., 59n., 73, 99, 177, 191.
 Grossman, Mrs. Bessie, 52n.
 Grossman, David, 31.
 Grossman, Edward, 178.
 Grossman, Mrs. Hyman, 186.
 Grossman, Jacob, 38.
 Grossman, Philip, 86n.
 Grossman, Samuel J., 174, 178.
 Grouse, A. P., 22n.
 Grouse, Harris, R., 22n.
 Guelich, Otto E. C., 28-29.
 Gumble, Alvin, 178.
 Gumble, William, 127.
 Haas, Louis J., 38, 60, 116, 117, 192n.
 Haberer's Hall, 27.
Hadarim. See Heder.
 Hadassah: 40; organized, 54; organizers, 55; joined Jewish Community Council, 86; youth aliyah, 100, 151n.
 Haiman, Bernard, 15.
Hakhnosat Orḥim. See Achnosas Or-chim.
 Halendusky, David, 11, 158.
 Halpern, Mrs. Milton, 188.
 Halukkah, 18.
 Hamilton College, 90-91.
 Hamilton Hotel, 149.
Hanukkah, 37, 64, 100.
 Harmon, Milford G., 178.
 Harmony Club, 59.
 Harris, Abraham, 162.
 Harris, Ben N., 135, 184.
 Harris, Mrs. Ben N., 86, 189.
 Harris, Benjamin, 33n.
 Harris, Bertha, 55.
 Harris, Edmond, 189.
 Harris, Gabriel, 73.
 Harris, John, 162.
 Harris, Jonas, 162.
 Harris, Joseph, 19n., 162.
 Harris, Lewis, 163.
 Harris, Louis, 178.
 Harris, Lyons, 163.
 Harris, Yulus, 163.
 Harrison, Benjamin, 163.
 Harrison, Mrs. Daniel, 163.
 Harrison, Joseph, 163.
 Harrison, Harry J.,
 Hart, Benjamin, 19.
 Hart, Carolin, 9.
 Hart, Eleazar, 12.
 Hart, Lewis, 9, 162.
 Hart, Merwin K., 47.
 Hart, Saul, 9.
 Hartley, Isaac S., 28-29.
 Hazzard, Frederick H., 127, 128.
Hazzan, 13-14, 23-24, 33, 113, 181-183.
Hebrab Bikkur Holim, 14, 20, 122, 124.
See Bikor Cholim Society.
 Hebrew Academy, 50, 106, 121, 195.
 Hebrew Aid Society, 172. *See also* Achnosas Orchim; Ladies Hebrew Aid Society.

- Hebrew Community Building, 47, 50, 56, 178n.
- Hebrew Free School, 35, 52, 56, 59, 95-96, 105, 106, 109, 114-116, 118, 119, 193. *See* Talmud Torah.
- Hebrew Immigrant Aid Society. *See* *HLAS*.
- Hebrew School: 20, 65; tuition, 66; Hebrew High School, 67, 113-115, 120-121; statistics, 193-195.
- Hebrew Society Shaara Torah, 19, 26, 33. *See* Shaarah Torah.
- Hebrew Union College, vii.
- Hebrew University, 66.
- Heder* (pl., *hadarim*), 60, 113.
- Heiman, Mrs. Harry, 174.
- Heims, Isaac, 49.
- Herkimer, 100-101.
- Herman, Israel, 117, 136.
- Herman, Mrs. Israel, 117, 192n.
- Hermann, Benjamin, 49.
- Hershfield, Aaron (Ahrn), 10-11, 158, 163.
- Hershfield, Alexander, 163.
- Hershfield, Elias, 163.
- Hershfield, Harris, 10, 12.
- Hershfield, Isidore, 126.
- Hershfield, Lewis, 163.
- Hershfield, Samuel, 163.
- Hess, David, 28.
- Hess, Jacob, 22, 28.
- Hertzel Cultural Society, 143.
- Herzl, Theodore, 5, 142.
- Hesse Cassel, 11.
- Heyman, Hugo, 37.
- HLAS*, 45, 126. *See* Hebrew Immigrant Aid Society.
- High Holy Day, 30, 38n.
- Hi-Ho Day Camp, 147.
- Hillel Foundation, 64.
- History of the American Indian*, 8n.
- Hitler, Adolf, 5, 81, 88-89, 92. *See* Nazi.
- Hitlerism, 5, 84, 97.
- Hitzelberger, Mrs., E. H., 69.
- Hodges, E. P., 28.
- Hodges, Henry, 91n.
- Hoffman, Charles I., 62.
- Hoffman, Isidor B., 62-63, 65, 68, 75-76, 132, 184.
- Hoffman, Jacob, 169-170, 172.
- Holden, Edwin R., 102n.
- Hol ha-mo'ed Sukkot*, 23.
- Holland, 6.
- Hollander, Emanuel, 62, 65, 69, 76, 85, 87n.
- Holmes, John Haynes, 68.
- Holstein, Benjamin, 178.
- Holstein, Caroline, 163.
- Holstein, C. Z., 168.
- Holstein, George B., 163, 168.
- Holstein, Israel, 19, 26, 163.
- Holstein, Libby, 54.
- Holstein, Moses, 10-11, 158, 163.
- Holy Days, 66.
- Holy Land, 18, 66, 102.
- Home for the Aged, 109, 175.
- Honick, Samuel, 49.
- Hortelsky, Levi, 19n.
- Horvitz, Sol, 116.
- Horwitz, Allan, 177.
- Horwitz, Harris, 134-135, 181, 192.
- Horwitz, Jacob, 68, 145, 176, 185.
- Horwitz, Mrs. Jacob, 174.
- Horwitz, Nathan, 51n.
- Hosha'na Rabbah, 24.
- Hotel Hamilton, 149.
- House of David Congregation, 31-32, 39, 84, 86, 183.
- House of Israel Congregation, 30-35, 47, 56, 84, 86, 152n., 182.
- House of Jacob Congregation, 19-32, 46, 84, 86, 123, 151n., 181.
- Hughes, Charles E., 47.
- Hubbard, M. H., 34.
- Hughes, Charles E., 47.
- Hughes, Robert W., 103n.
- Hull, Cordell, 85.
- Hurlbut, J. L., 42n.
- Hurwitz, H., 31.
- Hurwitz, Herman, 50.
- Hyman, A. Z., 28.
- Hyman, Joseph C., 128n.
- Hymane, Bernard, 163.
- Hymes, Harold, 145, 179.
- Ibbotson, Joseph D., 90, 91.
- Ilion, N.Y., 101.
- Immanuel Congregation (Phoenix, Arizona), 36n.
- Immigration, 22.
- Immigration Acts, 57.
- Immigration and Adjustment, 21.
- Independent Order Bnai Brith, 41.
- Independent Order Brith Abraham, 41, 59.
- Independent Order Brith Sholom, 41, 59.

- Independent Order Sons of Benjamin, 41.
 Indians, 8.
 Isaacs, Jeremias, 163.
 Isaacs, Lamanda, 163.
 Isaacs, Samuel, 11, 158, 163.
 Isenberg, F., 181.
 Israel, 6, 8.
 Israel Bond Drives, 144.
 Israelites, 12.
 Italy, 104.
 Ivriyah, 143.
- Jacobs, Felix, M., 187.
 Jacobs, Jeanne, 143.
 Jacobs, Isadore, 186.
 Jacobs, Samuel, 119, 186, 192.
 Jacobson, Abe [Abraham], 116, 169, 172, 182.
 Jacobson, Barney, 22n., 23, 27, 181.
 Jacobson, Benjamin, 49.
 Jacobson, Edward, 192.
 Jacobson, Harris, 134, 192.
 Jacobson, Hyman L., 37n., 61n., 184.
 Jacobson, Jacob, 22n., 86n., 169, 171-172, 181, 192.
 Jacobson, Mrs. Jacob, 52n.
 Jacobson, Joseph, 119n., 126, 143, 171.
 Jacobson, Nathan, 178.
 Jacobson, Philip, 116, 184.
 Jacobson, Solomon, 64-65, 184.
 Jacobson, Sylvia, viii, 95.
 Janowsky, Oscar I., 75, 78n., 80n.
Jastrow Prayer Book, 36.
 Jefferson County, 16.
 Jeshurun Synagogue (Jerusalem), 63.
 Jewett Street, 19n.
 Jewish Alliance of America, 78.
 Jewish Chautauqua Society, 42.
 Jewish Center Association, 147.
 Jewish Community Activities Committee, 175.
 Jewish Community Center, 95, 111, 151n., 175.
 Jewish Community Council: viii, 4-6; aid to Home for Aged, 53, 58; attempts at national organization, 78-79; Kehillah of New York City, 80; proposed plan, 82-83, 86; proportional representation, 87n., 89, 93-99; reorganization, 104; first annual meeting, 108-109, 125; expansion, 145-146; democratization, 147; Board of Delegates, 148-149; budgets, 175; officers, 176-177.
Jewish Community News, 98.
Jewish Community Self-Study of Utica, N.Y., 3.
 Jewish Construction Relief Campaign, 129.
 Jewish Consumptive Relief Society, 95.
 Jewish Education: 5, 20, 67; adult, 72; story of, 112-121; statistics of, 193-195. *See also* Hebrew School; Sunday School.
 Jewish Home for the Aged, 52-53, 123.
 Jewish Fraternal Lodges, 40-41, 58-59, 64-65, 86, 168-172.
 Jewish Labor Committee, 101.
Jewish Messenger, 15.
 Jewish National Fund, 96, 142n., 175.
 Jewish National Home, 81.
 Jewish Pioneers, 4.
 Jewish population statistics, 3.
 Jewish relief campaigns, 61, 125-129.
 Jewish Self-Study, 3.
 Jewish Social Service, 152n., 175.
Jewish Social Studies, 18.
 Jewish Synagogue, 12, 160.
 Jewish Theological Seminary of America, vii, 35-37, 61-62, 64, 116.
 Jewish War Relief, 125-129.
 Jewish Welfare Board, 58, 97, 98.
 Jews' Synagogue, 12.
 Johnson, Wallace B., 91.
 Joint Distribution Committee, 55, 125, 128n., 129-130, 175.
 Jonas, Harold J., viii.
 Jonas, Harris, 19, 23.
 Jonathan Lodge, No. 944, Independent Order Odd Fellows, 58, 64, 86, 99.
 Jonathan Rebecca Lodge, 86.
 Jones, (alderman) 28.
 Jones, M. M., 28.
 Jones, Pomroy, 12n.
 Joseph, Jacob, 31.
 Judah, 8.
 Judah Leib b. Yehoash, 18.
 Junior Hadassah, 143.
 Junior Sisterhood, 75, 143.
 Juvenile Delinquency, 47, 118.
- Kaddish*, 24, 119.
 Kahal Kadosh Anshei Polen, 31.
 Kahn, D. H., 48.
 Kalish, 18.
 Kaliske, Mark, 163.

- Kaliske, Solomon, 10.
 Kaliskie, Jacob, 163.
Kallah, 111.
 Kantor, Sol, 73.
 Kaplan, Arthur, 147, 174, 176, 185.
 Kaplan, J., 37n., 169.
 Kaplan Jacob, 168.
 Kaplan, Mordecai M., 81.
 Kaplan, Nathan, 178.
 Kaplan, S., 43.
 Kaplan, S. P., 115.
 Kapsel, Harry, 171.
Kashrut, 17, 45, 83.
 Kastel, Joseph, 31, 32, 84, 87n.
 Katzman, Barnet, 49.
 Katzman, Bernard, 178.
 Katzman, Harold, 16, 76n., 103, 174.
 Katzman, Mrs. Harold, 174, 177, 189.
 Katzman, Hyman, 134, 170.
 Katzman, Mrs. Hyman, 190.
 Katzman, Nathan, 134.
 Kaufman, Harry, 178.
 Kaufman, Reuben, 61, 65, 72, 76; 127-129, 173, 184.
 Kavalsky, Harris. *See* Kowalsky, Harris.
 Kay, Julius, 49.
Kehillab, 5, 80, 82-84.
Kehillot, 151.
 Keiser, Leopold, 163.
 Keiser, Moses, 163.
 Keller, Arnold, 69, 71, 90, 103n.
 Kellogg, Spencer, 128.
 Keneseth Shalom Congregation (Syra-cuse), 14.
 Kennedy, Allen, E., 76n.
 Kennedy, Jack, 73n.
 Keren, Aaron, 12.
 Keran Hayesod (the Palestine Founda-tion Fund), 131.
 Keren Kayemet (the Jewish National Fund), 131.
 Kernan, Warnick, 127.
Ketubah, 9n.
 Keyser, Louis, 170.
 Killam, Robert, 103n.
 Kirstein, Mrs. Barnet, 76n.
 Kishinev pogroms, 44.
 Kitsel, Tobias, 178.
 Kiwanis Club, 88, 138.
 Klein, Abe, 183.
 Klein, Charles, 86n.
 Klein, Herman, 73n.
 Klein, Matthew, 110, 192.
 Knights of Columbus Relief Fund, 70.
 Knights of Pythias, 86, 99.
 Kohn, Ezra, VIII.
 Kohn, S. Joshua, 66, 68, 70, 75-77, 81, 87-93, 97-98, 105, 109, 176, 184, 191.
 Kohn, Mrs. S. Joshua (Priva), 67, 76, 108.
 Kohanski, Alexander S., 40n.
 Kol Nidre (Eve of Day of Atone-ment), 6.
Königlich, Preussische Staaten, 11.
 Kopel, Barney, 76.
 Kopel, Mayme, 50.
 Korn, Bertram W., VIII, 78n.
Kosher. *See* *Kashrut*.
 Kowalsky, Edward, 172.
 Kowalsky, Harris, 33n., 169. *See* Ka-valsky, Harris.
 Kowalsky, Harry, 61n., 172.
 Kowalsky, Herman E., 38, 61n., 68, 72n., 76, 86n., 98, 109, 136, 174, 184.
 Kowalsky, Jacob, 117.
 Kawalsky, Mrs. Wolf (Libby), 124-125.
 Kowalsky, Louis, 135, 185.
 Kowalsky, Morton, 135.
 Kowalsky [Kavalsky], Robert, 40, 126n., 134, 139, 179.
 Krankfeld, Rudolf, 163.
 Krass, Nathan, 61, 63, 126.
 Krohn, Abraham, 33n., 163.
 Krohn, Barney, 37n.
 Krohn, Mrs. Barney (Minnie), viii, 17, 37, 54, 60, 117, 192n.
 Krohn, Frimid Ross, 190.
 Krohn, Henry, 19n., 163.
 Krohn, Herbert B., 135, 178.
 Krohn, Isidor, 37-38, 51n., 135.
 Krohn, Israel, 172.
 Krohn, Jacob, 10-11, 19n., 23, 25, 158, 163, 181.
 Krohn, Mrs. Jacob, 174.
 Krohn, Louis, E., 46, 51n., 59n., 61n., 62, 136, 184.
 Krohn, Miles, 38.
 Krohn, Ralph L., VIII, 38, 72, 135, 138, 174.
 Krohn, Mrs. Ralph (Rose), 137, 188.
 Krohn, Solomon, 163.
 Krohngold, Bertha, 54n.
 Krohngold, Emil, 178.
 Krohngold, Mrs. Jacob, 50, 117, 188, 192n.
 Krohngold, Mrs. Rose, 190.

- Krohngold Vacation Camp, 54, 59, 97, 106, 123.
 Kumin, Emanuel, 67.
 Labner, Moses, 19n.
 Labor, statistics, 4; movement, 43-45.
 Labor Zionism, 96.
 Ladies Auxiliary of Temple Beth El, 61, 72, 117.
 Ladies Auxiliary of Temple Beth El (Reform), 36.
 Lacher, Sidney, J., 68, 174, 176, 185, 189.
 Ladies Hebrew Aid Society, 2, 40, 46, 51-52, 56, 123.
 Lake Pleasant, 97.
 Landau, Pinchos A., 57n.
Landsleute, 22.
 Landsman, Wolf, 49.
 Langsman, Naftali, 183.
 Lavane, Moses (Levine), 139.
 Lavine, Birnie, 33, 181, 182.
 Lavine, D., 23.
 Lavine, H., 22.
 Lawler, Matthew J., 71.
 Layatette, L., 169.
 Lazarus, Isaac, 163.
 Lee, Philip, 178.
 Lee, William R., 126.
 Leeser, Isaac, 13, 78, 112.
 Leff, Samuel, 98.
 Lehman, Max, 28.
 Lemel, Asher, 18.
 Leo, Charles G., 28.
 Leo, N. Levi Memorial Hospital, 95.
 Leve, Myron M., 52.
 Leventhal, Abraham [(Abe) (A.)], 117, 134, 169, 170.
 Leventhal, Mrs. David, 85, 86, 93, 95, 98, 174, 176.
 Leventhal, Mrs. Harry, 75.
 Leventhal, Samuel, 176-177.
 Levey, Joseph, 11, 158.
 Levi, Abraham, 163.
 Levi, Charles, 163.
 Levi, David, 19n., 27, 164.
 Levi, Harris, 164.
 Levi, Jacob, 164.
 Levi, Mark, 164.
 Levi, Morris, 164.
 Levi, Moses, 164.
 Levi, Nathan, 23, 164.
 Levi, P., 164.
 Levi, Simon, 164.
 Levin, Louis, 43, 51, 52.
 Levin, Shmaryahu, 142.
 Levin, Solomon, 48, 126.
 Levine, A., 170.
 Levine, A. S., 35, 192.
 Levine, H., 181.
 Levine, Jacob, 178.
 Levine, Leah, 186.
 Levine, Louis, 181.
 Levine, Mrs. Mabel, 74.
 Levinson, Jacob, 132.
 Levinson, Mrs. Maurice, 174, 190.
 Levitt, Edward, 178.
 Levitt, Harriett, 50.
 Levitt, Jacob, 164.
 Levitt, William, 178.
 Levy, David, 164.
 Levy, Jack, 105, 108, 176.
 Levy, Joseph, 164.
 Levy, Mark, 164.
 Levy, Max, 12.
 Levy, Nachman, 117.
 Levy, Nathan, 22n.
 Levy, Samuel, 48.
 Lewis, Ira, 116.
 Lewis, Leopold, 31.
 Lewis, H. Myron, 70, 81, 93-94, 98, 131, 139, 173, 176, 179.
 Lewis, Mrs. H. Myron, 75, 98, 104, 174, 176, 189.
 Lewis, Moses, 32, 81, 96, 126n., 130, 134, 181, 192.
 Lewis, Sara, 55.
 Lewis, Wilfred, 178.
 Lewinson, Marcus, 11, 159.
 Lewitt, Willie, 116.
 Lewisohn, Ludwig, 68.
 Lewus, Leopold, 181.
 Liberman, Harry, 178.
 Liberman, Helen, 38, 49.
 Liberman, Israel, 45n., 186.
 Liberman, Myron S., 37, 48, 60, 65, 126-127, 134, 136, 184.
 Liberman, Mrs. H. Myron, 54, 86n., 96, 137, 188.
 Libstein, Joseph, 164.
 Lichter, Benjamin, 37, 38n.
 Lichtman, Max, 49, 135, 184.
 Lier, N., 172.
 Liknaitz, David, 36, 116.
 Lindy, Samuel, 73n.
 Lipnick, Jerome, 111, 185.
 Lipstein, Joseph, 23, 164.
 Lipzin, Mme., 44n.
 Lison, Louis, 45n., 86n.

- Lithuania, 39.
 Little Falls, 101.
 Livingstone, Mrs. Dora, 52n.
 Livingston, Max, 168, 171.
 Lizer, Marcus, 10-11, 159, 164.
 Lobel, Aaron, 183.
 Lodges, Jewish Fraternal. *See* Jewish Fraternal Lodges.
 Lord Snell, 68.
 Los Angeles, California, 9n.
 Lowenthal, Marvin, 68.
 Lowry, Charles J., 140, 172.
 Lubinsky, Harry, 44n.
 Lumberg, Barney, 126n.
 Lumberg, Irma, 67.
 Lumberg Theatre, 126, 142n.
 Lurie, David H., 174, 191.
 Luther, 88.
 Lyon, E., 164.
 Lyons, Alex, 34.
 Lyons, Alice H., 50.
 Lyons, Celia, 42n.
 Lyons, Jacques J., 12n.
 Lyons, Levi, 30, 33, 182.
 Lyons, Mark, 164.
 Lyons, Mordecai, 164.
 Lyons, Max, 168, 171.
 Lyons, Rachel, 33n.

 Maccabee Hall, 41.
 Maccabee Temple, 38.
 Majestic Theatre, 44n.
 McCreary, Robert, P., 28.
 MacKenzie, Sir Alexander, 8.
 McKernan, Miss Mary L., 108.
 McMorrow, P., 28.
 McGinty, Frank M., 127.
 McWenig, Edward, 28.
 Magendanz, Johannes, 88.
 Magnus, Judah, 80n.
 Mailman, Samuel, 117, 128, 135.
 Mailman, Samuel and Sons, 135.
 Mailman, Simon, 128.
 Mallinson, Joseph, 170.
 Mallinson, Mendel, 19n., 164, 168, 170, 181.
 Manasseh ben Israel, 8.
 Manchester, Samuel, 48, 181.
 Manheim, Charles, 19n., 22n.
 Mann, Charles and Emma, 19, 26.
 Mann, James, F., 19.
 Manning, Abram, 164.
 Manning, Joseph, 178.
 Manning, Julius, 33n., 57n.,
 Mansbach, Simon, 11, 14, 164.
 Mansky, Mrs. Manuel J., 188.
 Mansky, Walter, 182.
 Manthey, Arthur, 91.
 Marants, Sam, 186.
 Marans, Samuel, 170, 182.
 Marcus, Rabbi, 34.
 Marcus, Robert I., 177.
 Marcusfield, Jacob, 49, 172.
 Marcy State Hospital, 61, 70, 93.
 Margolis, Arthur, 145.
 Marklove, J. G., 28.
 Marks, Isaac I., 186.
 Marks, Mary, 55.
 Markson, Arthur, 76n., 95n., 105, 174, 176.
 Markson, Mrs. Arthur, 177, 189.
 Markson (Louis and Samuel) Brothers, 134.
 Markson, Harry, 74, 110, 146, 184.
 Markson, Mrs. Harry, 190.
 Markson, Samuel, 134, 174, 184.
 Markusyuld, Jacob, 172.
 Markville, Jacob, 172.
 Marmelstein, J., 169.
 Marmelstein, Martin, 183.
 Marshall, Louis, 130, 132.
 Marwill, Hyman, 34, 35, 41n., 126n., 168, 169.
 Maravilsky, Ellis, 164.
 Marwilsky [Marowilsky or Marulsky or Maravilsky], Elias, 16-17, 26, 33, 34, 164, 182.
 Marwilsky, Harris, 164.
 Masliansky, Zvi Hirsch, 47-48, 49, 142.
 Masserman, Paul, 36n.
 May, Joseph L., 70.
 May, Mrs. Millie, 27.
 Mayberger, Morris, 116.
 Mazel, Mark, 145.
Mazzah, (pl. *mazzot*) 17, 23.
 Meade, Emory L., 47.
 Meisell, Henry, 164.
Melamed (pl. *melammedim*), 60.
 Mendelsohn, Abraham, 164.
 Mendelsohn, Jacob M., 164, 168, 181.
 Mendelsohn, Jacob, 181.
 Mendelsohn, Jacob H., 168, 181.
 Mendelsohn, Jacob S., 168, 181.
 Mendelsohn, Joseph L., 164, 181.
 Mendelson, Mrs. J. M., 28.

- Men's Club of Temple Beth El: organized, 61; communal activities, 70-73; minstrels, 73; plays, 74; joined Jewish Community Council, 86; 189.
- Merchant of Venice*, 77.
- Mesbullah* (pl. *mesbullahim*), 18, 94.
- Mettleman Brothers, 135.
- Mettleman, H., 181.
- Mettleman, Jacob, 134, 169.
- Mettleman, Jane, 50.
- Mexico, 8.
- Meyer, Isadore, 164.
- Meyer, Isidore, 140.
- Meyer, Isidore S., VIII, 36n.
- Meyer, Joseph, 191.
- Meyer, M., 164.
- Meyer, Max, 178.
- Meyers, Max, 44, 45n., 86n., 187.
- Meyers, Moe, 73n.
- Michael Cohen Post, 141.
- Michelowsky, Caspar, 164.
- Michelowsky, David, 164.
- Michelowsky, Michael, 164.
- Mikoloffski, Moses, 165.
- Mikveh Israel Congregation (Philadelphia), 13.
- Miller, Charles A., 128.
- Miller, Morris, 182.
- Miller, Samuel, 33.
- Miles Shoe Stores, 135.
- Milgrom, Jacob, 109.
- Minstrel Shows, 73.
- Minyan*, 15, 73.
- Mishebara, Achar, 181.
- Mitchell, Solomon, 28, 33, 165, 168, 181.
- Mitenthal, Henry, 165.
- Mizrachi, 58, 142.
- Modern Hebrew School, 38, 60, 116-118, 192n., 193.
- Mohawk Valley, 1, 16, 59.
- Mohel*, 12, 23.
- Montreal, Canada, 12n.
- Mooney, Thomas N., 28.
- Moriah Lodge, No. 944, F. & A.M., 58, 65, 86.
- Moskowitz, Maurice, 44n.
- Movsh, Ben, 145, 176.
- Movsh, Mrs. Ben., 174, 185.
- Movsh, Dorothy, 143.
- Mowris, James A., 140n.
- Mublumen, Frank, 165.
- Munson-Williams-Proctor Institute, 4n.
- Mussolini, Benito, 104.
- Myers, Benjamin, 140.
- Myers, Daniel B., 74, 143, 179, 191.
- Myers, David, 49.
- Nainong, Joseph, 165.
- Nathan, Abe E., 32, 76n., 134.
- Nathan, Harris G., ("Gar"), 73, 136, 174, 189.
- Nathan, Mrs. Harris G., (Pearl) G., 138, 174, 188.
- National Accessories Stores, 106, 135.
- National Conference of Christians and Jews, 70.
- National Council of Jewish Welfare Funds and Federations, 98, 175.
- National Council of Jewish Women: 40, sponsor Goldstone Speaking Contest, 50; Case Committee, 53; organized Jewish Federation of Social Service, 54; Krohngold Camp, 54; first New York State Conference, 72; joined Jewish Community Council, 86; objection to Camp Glusksman, 97; aid refugees, 103; relation to Federation of Jewish Social Services, 123, 152n.
- National Isaac Walton League, 139.
- National Jewish Community Council, 102.
- National Jewish Hospital, 95.
- National Jewish Welfare Board, 175.
- National Recovery Act (NRA), 4, 91.
- Nazi, 5, 74, 89, 91, 92. *See* Hitler, Adolf.
- Nederlander, S., 165.
- Nederlander, Z., 165.
- Nelbach, P. J., 28.
- Nelguard, J., 172.
- Nelson, Joseph 134, 170, 172.
- Nelson, Milton, 73n., 188, 189.
- Netter, Jacob Mordecai, 18n., 19.
- Neuman, Abraham A., 68.
- Newark (N.J.), 31.
- New Century Auditorium, 38, 46, 64.
- Newcomer, Harlan G., 127, 128.
- New Haven, Conn., 151n.
- New Haven Jewish Community Council, 151n.
- New York, 9, 20, 48.
- New York Public Library, vii.
- New York Evening Post, 7.
- Newman, Isadore, 181.
- Newman, Reuben, 119.
- Niagra River, 7.

- Niedlander, F., 14, 157.
 Niederland, Paul, 74, 76.
 Nissan, Abraham, 18.
 Noah, Mordecai Manuel, 7-9.
 Nordau Society, 142n.
 Nusbaum, N. H., 168, 171, 181.
 Nusbaum, Harry, 168.
 Nusbaum, Henry, 27.
 Nusbaum, Jack, 116.
 Nusbaum, Jacob O., 74, 116.
 Nusbaum, Morris, 178.
 Nussbaum, Harry, 22n.

 O'Conner, Hon. James K., 127.
 Occupations, 16, 134-137, 161-167.
 Odd Fellows' Temple, 41.
 Old Folks Auxiliary, 123.
 Old Fort Schuyler, 1.
 Oldsten, Israel, 9.
 Oldsten, Moses, 9.
 Oneg Shabbat Study Circle, 68.
 Oneida County Court, 27.
 Oneida County Lodge No. 228, Order
 Brith Abraham, 41, 171.
 Oneida Historical Society, vii, 9n.
 Oneonta, 101.
 Oppenheimer, Sol, 86n., 95, 189.
 Oriental Lodge, No. 244, F. & A.M.;
 58.
 Oriskany Battlefield Plot, 59.
 Orthodox Judaism, 4, 23-36, 39-40, 60,
 81, 181-183.
 Osber, Althea N., 49, 50, 69, 142n.
 Osber, Milton, 186.
 Owen, Hugh T., 128.

 Palestine: relatives and friends in Pal-
 estine, 18; debate on, 52; Hadassah
 work, 55; British mandatory prob-
 lems, 81-82; revocation of Mandate,
 102; establishment of Israel, 133.
 Palestinian messengers, 18.
 Parent Education Council, 137-138.
 Papkin, Hyman, 31, 181.
 Passover, 17, 19, 23, 37, 46, 56.
 Paterson, New Jersey, 61.
 Pearlman, I., 172.
 Pease, Herbert, 47.
 Peddler, 4, 17, 134, 158-159, 161-167.
 Peerless, Jacob, 126n.
 People's Relief Committee, 55, 125.
 Perlman and Peerless, 31.
 Perlman, Samuel, 57n.
 Perrotta, Anthony, 77.

 Philadelphia, Pa., 13, 36.
 Philanthropy and Social Service, 5, 122,
 173-175. *See* Jewish Social Service.
 Philipson, Alex, 73, 185, 189.
 Philipson, David, 9n.
 Philipson, Mrs. Jack, 174.
 Philipson, Louis, 73, 178.
 Philipson, Max, 176-177, 188, 189.
 Philipson, Mrs. Max, 174.
 Phillips, L., 14, 157.
 Phillipson, Jacob, 191.
 Phoenix, Arizona, 36n.
 Pincus, A., 15.
 Pincus, Abraham, 165.
 Pincus, Raphael, 165.
 Pine Camp, N. Y., 108.
 Pinkas, pl. *pinkasim*, 17.
 Pike George, 19n.
 Pittsburgh, Pa., 38.
 Pizer, Hyman [Hi], 73.
 Plymouth Congregational Church, 69.
 Podet, Mordecai, 187.
 Poland, 6, 10, 25, 39.
 Pomery, D. E., 28.
 Pope, Generoso, 104.
 Poplock, Mrs. Samuel, 174.
 Population statistics, 3.
 Potter, Stephen, 19n.
 Potter's Field Cemetery, 19n., 26.
 Potter Street Public School, 26.
 Pressler, Shirley, 64.
 Pride of Israel Lodge, No. 215, Inde-
 pendent Order Birth Sholom, 41, 172.
 Princeton, N. J., 8n.
 Proctor, Thomas R., 127.
Publications of American Jewish His-
torical Society, 3n., 8n.
 Public relations, 175.
Purim (Feast of Lots): 17, 37; mas-
 querade, 72.

 Rabbis: 18, 28-29, 31-32, 34, 36-38, 40,
 43, 46, 48, 60-68, 70, 72, 75-77, 81, 84,
 87n., 87-93, 97-98, 105, 109, 116-117,
 126-129, 132, 174, 181-184, 186-187,
 191-192, 192n.
 Rabbi Isaac Elhanan Theological Sem-
 inary, 31.
 Randell, F., 168.
 Ransom, Marius, 61.
 Raphael, Louis, 178.
 Rapinsky, H., 22n.
 Rashi [Rabbi Shlomo Yizḥaki], 113, 119.
 Rath, Fred J., 65.

- Rattet, J., 192.
 Record and By-Laws of Congregation
 House of Jacob, 23.
 Redmond, John A., 102n.
 Reed, Charles, 28.
 Reform Judaism, 4, 35, 36, 195.
 Refugee Service Organization, 103, 175.
 Reichler, Max, 31n.
 Reichler, Moses, 31, 34, 43, 47, 62, 115,
 181.
 Reichler, Samuel, 42, 47, 48, 50, 51n.,
 62, 65, 72n., 73, 118, 123, 126, 130, 136,
 173, 184.
 Reinhart, Samuel, 136.
 Resnick, Reuben, 67, 75, 143.
 Resnikoff, Israel, 189.
 Resnikoff, Mrs. Israel, 189.
 Reusswig, Fred G., 128.
 Rhodes General Hospital, 108.
 Ribyat, Celia, 143, 190.
 Ribyat, Hyman, 134.
 Ribyat, Morris, 73.
 Ribyat, Sam, 134.
 Richman, Jacob, 119, 192.
 Rifkala, 44.
 Rights: political, 5; economic, 6.
 Rivlin, Moshe, 67.
 Rizika, Abe, 73n.
 Rizika, Abraham N., 178.
 Rizika, Charles, 135, 178.
 Rizika, Sara, 42n.
 Roberts, Cornelius B., 127.
 Roberts, Ellis H., 47.
 Roberts, Walter F., 128.
 Robinson, Harry, 178.
 Robinson, L., 181.
 Robinson, M., 33n., 181, 183.
 Robinson, Max, 168.
 Robinson, N., 181.
 Robinson, Samuel, 178.
 Robison, Aaron, 38.
 Rochester, N. Y., 21.
 Rockowitz, Mrs. Harry (Clara), 95,
 188.
 Rogers, Charles, B., 128.
 Rokeach, Irving, 67, 191.
 Rokeach, Mrs. Irving, 190.
 Rome Air Depot, 108.
 Rome, New York, 16, 100-101, 129.
 Roosevelt, Franklin D., 97, 102.
 Root, L. B., 28.
 Roscoe Conkling Lodge, No. 364, In-
 dependent Order Birth Abraham, 41,
 172.
 Rosen, Israel, 134.
 Rosen, Jerome, 6.
 Rosen, Max, 178.
 Rosen, Milton, 176.
 Rosen, Morris, viii, 49, 142n., 178.
 Rosen, Reuben, 31, 134, 181.
 Rosen, Rhoda, 124, 190.
 Rosen, Samuel, 49, 86n.
 Rosenbaum, Mrs. Nathan, 190.
 Rosenberg, Charles, 14, 24, 27, 33n.
 Rosenberg, Heiman, 11, 159.
 Rosenberg, Herman, 13, 160, 165.
 Rosenberg, Isaac, 13, 165.
 Rosenberg, Israel, 165.
 Rosenberg, Joshua, 182.
 Rosenberg, Joseph, 165.
 Rosenberg, Max, 170.
 Rosenberg, Miles, 135.
 Rosenberg, Moses, 11, 159.
 Rosenberg, Sarah, 11, 159, 165.
 Rosenberg, Simon, 11, 159.
 Rosenberg, Stuart, 12n., 142n.
 Rosenbergh, Charles, 165.
 Rosenblum, Mrs. Nathan, 189.
 Rosenblum, Robert H., 73, 174.
 Rosenblum, S., 127.
 Rosendol, M. G., 11.
 Rosengarten [Rosengarten], Max, 26,
 165, 181.
 Rosengarten, Elias, 14-15, 113, 157, 160,
 165.
 Rosengarten, Mary, 19n.
 Rosengarten, Max. *See* Rosengarten,
 Max.
 Rosensweig, Mrs. Leo, 190.
 Rosenthal, Alexander, 43.
 Rosenthal, Ben, 186.
 Rosenthal, Charles, 15, 18, 157, 165.
 Rosenthal, Mrs. Edward, 186.
 Rosenthal, G., 165.
 Rosenthal, Herman, 165.
 Rosenthal, Hyman, 165.
 Rosenthal, Isaac, 168.
 Rosenthal, Isadore, 11, 159.
 Rosenthal, Jacob, 86n., 186.
 Rosenthal, Julia, 165.
 Rosenthal, Lena, 190.
 Rosenthal, Morris, 140.
 Rosenthal, Mose, 172.
 Rosenthal [Rosenthall] (Rosentoll)
 Rosinthal), Pesach [(Pesah) (Pin-
 cus)], 12-13, 20, 113, 160, 165.
 Rosenthal, Samuel,¹ 165.
 Rosenthal, Samuel,² 165.

- Rosenthall, Elias, 165.
 Rosenthall, I., P., 11, 159.
 Rosenthall, Moses, 165.
 Rosentol, M. G., 11, 159.
 Rosenwald, Jacob, 171, 172, 192.
 Rosenwald, Joseph, 115.
 Rosh Hashanah, 27.
 Rosinsky, Leah, 50.
 Rosinthal, J. P., 165.
 Rotary Club, 138.
 Roth, Michael, 178.
 Rothner, D. G., 192.
 Rothner, Joseph H., 48-49.
 Rothschild, Ben, 182.
 Rothschild, E., 181.
 Rothschild, Elias, 26.
 Rothschild, M. S., 28.
 Rothstein, David E., 33-34, 181.
 Rothstein, Jacob, 33, 48, 49.
 Rothstein, Julius, VIII, 34, 62, 70, 93,
 135-136, 173, 184, 187.
 Routstone, Etta, 60.
 Routstone, Jacob, 49, 126, 173, 192.
 Rubin, Irene, 190.
 Rubinson, William, 165.
 Rudofsky, David, 40, 115, 182-183.
 Rudolf, Wolf, 39, 183.
 Russell, Charles P., 28.
 Russia, 6, 25, 44.
 Russian pogroms, 32.
 Russian Revolution, 44.

 Sabbath, 17-18.
 Sacco-Vanzetti, 76.
 Sachar, Abram Leon, 68.
 Saduki, 18.
 Salloth, Wolf, 165.
 Salosky, Abram, 165.
Salvim min ha-Yam, 19n.
 Samansky, [Zemansky], B., 165.
 Sammons, M. F., 128.
 Samoville, Harry, 178.
 Samoville, Louis, 178.
 Samson Naval Station, 108.
 Samuel, Gordon, 85, 86, 180, 189.
 Samuel, Joseph, 165.
 Samuel, Louis, 165.
 Samuel Mailman and Sons, 135.
 Samuel, Maurice, 68.
 Samuel, Nathan, 181.
 Samuels, Abraham, 44n.
 Samuels, Burrel, 180.
 Samuels, Gordon, 85-86, 180, 189.

 Samuels, Joseph, 76n., 135, 174, 176.
 Samuels, Nathan,¹ 165.
 Samuels, Nathan,² 166.
 Sandaloffsky, Simon, 15, 166.
 Sandaloffsky, Solomon, 17, 19n., 166.
 Sandelofsky, Zirah [Zara], 26, 166.
 Saper, Rev., 22.
 Satin, Louis J., 61n.
 Sauloffsky, Solomon, 166.
 Savatsky, Jacob, 178.
 Savell, Nathan, 186.
 Savett, Harry N., 185, 189.
 Savett, Jacob L., 105, 143, 147, 174, 176,
 185, 191.
 Savett, Mrs. Jacob L., 174.
 Savett, Milton, 187.
 Savings Bank of Utica, VII, 9, 12.
 Savlov, Jules, 174.
 Savotsky, Nathan, 182.
 Schenectady, 21, 97.
 Schechter, Solomon, 35, 38.
 Scheifitz, Jacob, 178.
 Schlosberg, Harry, 42n.
 Schlosberg, Morris, 186.
 Schlosberg, Samuel, 186.
 Schlossberg, Louis, 166.
 Schlossberg [Shlosberg], Samuel, 19,
 166.
 Schmidt, Karl H., 91.
 Schreiber, Simon, 31n.
 Schulman, Samuel, 61.
 Schwartz, B., 169.
 Schwartz, Morris [Moritz], 168-169.
 Schwartzberg, Joseph, 50.
Seder, 72.
 Sedliff, Lewis, 9.
 Sedliff, Moses, 9.
 Segaul, Herman, J., 85, 191.
 Selective Service Board, 106.
 Seld, Howard S., 74, 145, 187, 191.
 Seldin, Jacob, 86n.
 Seldin, Mrs. Sherwin, 188.
 Semansky, Barron, 11, 159.
 Semansky, Rebecca, 11, 159.
Semikhab, 32n.
 Seminars, 175.
 Semosky, Jacob, 115.
 Seneca Street, 20.
 Seneca Street Calvinistic Methodist
 Church, 27.
 Senor, James M., 177.
 Shaarah Torah, 26, 33.
 Shabbat Shubah, 18.
 Shabuot, 24, 61.

- Shacofsky, Amelia, 54-55, 60, 131, 173, 190.
 Shakofsky, Abraham, 19n., 26, 55, 166, 181.
Shammash (sexton), 23, 24.
 Shapiro, Rabbi Abraham, 31, 40, 181-183, 186, 192.
 Shapiro, Abraham, 142n., 181.
 Shapiro, Barney, 35, 178.
 Shapiro, Benjamin, 178.
 Shapiro, Harry, 49, 57n.
 Shapiro, Lester, 176, 186.
 Shapiro, Mose, 50, 174, 176-177, 178.
 Shapiro, Mrs. Mose, 186, 190.
 Shapiro, Robert, 189.
 Sharon, Moses, 9.
 Shay, Isaac H., 168.
Shekel, 96n.
 Sher, L., 22, 181.
 Sherline, Edward, 178.
 Sherman, David, 35.
 Sherman, Jacob, 178.
 Sherman, Mrs. J., 50.
 Sherman, Morris, 184, 185.
 Shetzer, Simon, 102.
 Shiman, Moses, 37.
 Shlosberg, Meyer, 140, 166.
 Shlosberg, Samuel. *See* Schlossberg, Samuel.
 Shoe and Stocking Fund, 123.
Shohet, 12-13, 18, 23, 113.
 Shomre Shabbos Congregation, 39, 45.
 Shoninger, Bernard, 117.
 Shoshano Chapter, Order Eastern Star, 59, 86.
 Shubert Building, 41.
Shul, 34. *See* Synagogues.
Shulhan Arukh, 113.
 Shulman, David, 39n.
 Shulman I., 183.
 Shumberg, S., 28.
 Sickles, Frederic, J., 49.
Siddur, 113, 119.
 Siegel, Morris, 39.
 Siegel, Nathan, 145, 177.
 Silberstein, Samuel, 166.
 Silborstein, Jacob, 166.
 Silborstein, William, 166.
 Silverberg, S., 183.
 Silverberg, Samuel, 95n.
 Silverman, A., 182.
 Silverman, Harris, 166.
 Silverman, J., 28.
 Silverman, Joseph, 61.
 Silverman, L. M., 181.
 Silverman, Louis, 22n.
 Silverman, Mrs. M. J., 86n.
 Silverman, Morris, 142n.
 Silverman, Mrs. Morris. *See* Osber, Althea N.
 Silverman, Theodore H., 31, 168, 171, 181, 192.
 Silverstein, Samuel, 49.
 Silverstine, Wolf, 11, 159.
 Silverstone, Jacob, 15, 166.
 Silverstone, Samuel, 166.
 Silverstone, William, 11, 159.
 Simon, Charles, 166.
 Simon, Erasmus H., 7.
 Simon, Harris, 166.
 Simon, Harry, 11, 166.
 Simon, Moses, 11.
 Simon, N., 166.
 Simons, Hyman, 11.
 Simons, Israel, 11.
 Simons, Jacob J., 10n., 166, 168, 169.
 Simons, Marcus, 178.
 Simons, Mark, 91.
 Simons, Mrs. Mark, 75, 174.
 Simons, Philip, 11, 61n., 126n.
 Simons, Ramon, 178.
 Simons, Samuel L., 11, 19n., 23n., 166, 179.
 Sinai, A. H., 22-23, 27-28, 181.
 Sisterhood of Temple Beth El: sponsored Annual Ball, 63; Oneg Shabbat Study Circle, Book Review Club, Child Group, Annual Lecture Series, 68; Adult Study Group, 72; social activities, 72; Junior Sisterhood, 75, 86, *See* Ladies Auxiliary of Temple Beth El.
 Sitrin, Charles, 183.
 Sitrin, Charles T., 39n., 70, 75-76, 86, 98-100, 104-107, 135, 143, 174, 176, 178, 184, 191.
 Sitrin, Mrs. Charles T., viii, 86., 108, 174, 177, 189, 190.
 Sitrin, Mrs. Hannah, 86n.
 Sitrin, Harris, 39.
 Sitrin, Howard, 39.
 Sitrin, Hymen, 135.
 Sitrin, Jacob, 39n., 84-86, 183.
 Sitrin, Mrs. Joseph, 174.
 Sitron, Chester, 73n.
 Sitron [Sitrin], Samuel 39n., 183.
 Slackter, Hyman, 178.
 Sladusky, Isaac, 34, 113.

- Slakter, Joseph, 170.
 Slakter, William, 39n.
 Slater, Mrs. Bennie, 186.
 Slater, Dorothy, 143.
 Slater, Mrs. Samuel, 76n.
 Slegman, Mr., 46.
 Slockter, C., 170.
 Slutzki, Casper, 166.
 Small, Mithcell, 135, 188.
 Smith, Mrs. C., 86n.
 Smith, Dorothy, 190.
 Smith, Gertrude, 174, 190.
 Smith, Isaac, 35, 57n.
 Smith, James D., 48.
 Smith, Marvin, 57n.
 Smith, Meyer 11, 159.
 Smith, Mina, 190.
 Smith, Sam, 189.
 Smith, Samuel, J., 51, 68, 75, 98, 185, 188, 189.
 Smith, Soralee, 190.
 Snyder, Louis, 126n.
 Snyder, Reuben S., 89, 90.
 Snyder, Samuel, 126n.
 Social Service: beginning, 14; collections for Palestine, 18; free burial ground, 19; synagogue aid, 23; organized, 51-52, 105, 188.
 Socialist Party, 45.
 Society of Concord. *See* Keneseth Shalom Congregation (Syracuse).
 Society For Visiting the Sick. *See* *Hebrah Bikkur Holim*.
 Sokolsky, Solomon, 182.
 Solomon, Harold I., 187.
 Solomon, Marcus, 142n.
 Solomon, Meyer, 39.
 Somberg, Charles, 34.
 Somerfield, Ernest H., 103.
 Sons of Abraham Congregation, 32.
 Sons of Benjamin: 33; Cemetery Association, 33.
 Sonne Bros., 76n.
 Sonne, Kate, 67, 75.
 Sonne, Nathan, 73, 76n.
 Sonne, Otto, 76n.
 Sonne, Mrs. Otto, 187.
 Sonne, Philip, 76n., 174.
 Sonneborn Brothers (Isaac, Joseph, Herman), 135.
 Sonneborn, Mrs. Herman, 72, 86n., 189.
 Sonneborn, Joseph, 65, 68, 85, 86n., 129-130, 136, 173, 184.
 Sonneborn, Joseph Jr., 73.
 South Congregational Church, 69, 71.
 Speculator, N.Y., 97.
 Speiler, Edwin, M., 49.
 Speers, Philip, 33.
 Speers, Theodore, 65, 68-70.
 Spitzer, Florence, 190.
 Sprague, Wilbur B., 49, 118.
 Stamford, N. Y., 101.
 Star of David, 28.
 Stark, Mrs. Lena, 186.
 Starman, Morris, 39.
 Statistics, population, 3.
 Stearn, Mr., 183.
 Stein, Simon, 23, 166, 181.
 Steinberg, Milton, 68.
 Steinberg, Morris, 170.
 Steele's Hill, 41.
 Sterne, Philip, 11, 159.
 Sternberg, Joe, 178.
 Stocker, Joseph, 36n.
 Stone, Arthur, 116, 178.
 Stone, Samuel, 39.
 St. Lawrence County, 16.
 St. Peter's Catholic Church, 71.
 Strasser, Adolph, 44.
 Strasser Benevolent Society, 43, 44.
 Streicher, Jerry J., 187.
 Sumansky, P., 19n.
 Sumberg, Louis, 178.
 Sumberg, Samuel L., 48, 118, 119, 142, 192.
 Sumberg, Siman, 178.
 Sunday School, 34, 36, 38, 49, 56, 59-60, 67, 194-195.
 Supiro, Abe, 116.
 Symonds, C. S., 128.
 Synagogues: 11-15, 19-20, 22-23, 25-28, 30-35, 37-40, 46-47, 56, 65, 80, 84, 86, 120, 123, 151n., 152n., 181-187.
 Synagogue Burial Committee, 94, 109.
See Free Communal Burial Society.
 Syracuse (N. Y.), 14, 21, 53, 105.
 Syracuse University, 4.
 Talmud Torah, 20, 47, 50, 114, 119, 193. *See* Jewish Education.
 Tapor, Lewis, 9, 10.
 Taylor, Charles, 182.
 Taylor, Hyman, 178.
 Taylor, Meyer, 44.
 Taylor, Meyer, 44n.
 Taylor, Mrs. Robert G., VII
 Taylor, Victor, 86, 93, 95, 176, 189.
 Telsey, Charles, 192.

- Temple Beth El (Utica) [Conservative]: 32, organized, 57-58, organizers, 59-60; Sunday School, 61; joined United Synagogue, 61; Hebrew School, 62; youth activities, 63-64; cornerstone laying, 65; membership dues, 66; educational activities, 67; lecture series, 68; communal relationship, 68-71, Sisterhood, 72; Men's Club, 72-74; rabbis' role in community, 76-77; sponsored and joined Jewish Community Council, 81, 86, 89, 120, 121, 151n.
- Temple Beth El (Utica) [Reform]: organized in 1903, 35-36; met in Foster Building, 36; Ladies Auxiliary 36; *bar mitzvah*, 37.
- Temple Beth El (New York), 61.
- Temple Emanuel (Paterson, N. J.), 61.
- Temple Emanu-El (New York), 61.
- Temple Emanu-El, 65, 121, 149, 187, 195.
- Temple Players, 75.
- Thanksgiving Day Service, 63, 69.
- Thanksgiving Eve Dance, 75.
- Thornberg, Samuel, 44n.
- Ticken, N., 22.
- Ticktin, M., 181.
- Tifereth Zvi Congregation, 39, 121, 148, 183, 195.
- Tobin, Harold, 91n.
- Toffler, Ben, 73.
- Toffler, Mrs. Bernard, 190.
- Tonawanta [Tonawanda], 7.
- Torah reading of, 23.
- Torch Club, 88, 90, 138.
- Torch Club, 138.
- Trenton, N. J., 16.
- Trenton Falls, N.Y., 9.
- Transients' Aid, 123.
- Trolin, Henry, 174, 176, 177.
- Trolin, Mrs. Henry, 174.
- Troy, N. Y., 97.
- Tumposky, Frances, 190.
- Tumposky, Hyman, 86n., 176, 181.
- Tumposky, Jacob, 51n., 58, 73-74, 76n., 108, 110, 127, 131, 139, 143, 173, 178, 180, 189, 191.
- Tumposky, Julius, vii, 38, 46n., 51n., 61, 65, 68, 70, 75, 95n., 136, 174, 180, 184.
- Tumposky, Lawrence, 145, 177, 185.
- Tumposky, Mrs. Lawrence, 174.
- Tumposky, Miriam, 75.
- Turner, Ewart, E., 92.
- Turner, Justin, G., 8, 9n.
- Ukraine, 129.
- Union of American Hebrew Congregations, 78.
- Union of Orthodox Rabbis, 66.
- Union Station, 108.
- Union Thanksgiving Day Service, 69.
- United Jewish Appeal, 105, 109, 132, 58, 96, 101, 151n., 175.
- United Israel Appeal, 175.
- United Palestine Appeal, 131.
- United Service for New Americans (USNA), 103, 175.
- United States Maritime Service, 109.
- United Service Organization (USO), 108, 175.
- United Synagogue of America, 61, 121.
- United Zionists, 43.
- Utica Boys' Clothing Factory, 135.
- Utica Chamber of Commerce, 70.
- Utica City Directory, 3, 10n.
- Utica City Lodge No. 459, Independent Order Bnai Brith, 41, 168.
- Utica College of Syracuse University, 4.
- Utica Community Chest, 54, 123, 129, 147.
- Utica Free Academy, 59, 64, 92.
- Utica Gear and Auto Parts, 135.
- Utica Jewry, vii, 8.
- Utica Knife and Razor Co., 135.
- Utica Lodge No. 103, Independent Order Sons of Benjamin, 41, 168.
- Utica Lodge No. 586, Knights of Pythias, 59.
- Utica Morning Herald*, 30.
- Utica Public Library, vii.
- Utica Saturday Globe*, 48.
- Utica Sentinel and Gazette*, 7.
- Utica State Hospital, 61, 80, 93, 125.
- Utica Trades and Labor Assembly, 43.
- Utica Weekly Herald*, 22.
- Utica's Centennial Banquet, 3n.
- Utica's Centennial Celebration, vii.
- Vaad Hacholh [Va'ad Ha-Kahal], 175.
- Vanderbilt, Cornelius, 68.
- Van Deusen, E. M., 28.
- Van Vorst, Elizabeth, 26.
- Van Vorst, James B., 26.
- Vasey, William, 178.
- Vienna, 12.

- Viseberg, Jacob, 11, 159.
 Vunk, James, 25.
 Vunk, Sarah, 25.
 Vyner, H., 135.
 Vyner, Max, 170.
 Vyner, Mordecai, 17.

 Wachnin, M., 186.
 Wager, Daniel, E., 11n.
 Wager, Edmund, 50.
 Wagner, Isidore, 33n.
 Waldman, Elliot, 187.
 Walker, Harold B., 102n.
 War Chest, 128.
 War Relief, 125-128.
 Warner Brothers, 11, 159.
 Warner, John, 166.
 Warner, Joseph, 10, 166.
 Warner, Hannah, 19.
 Warner, Leopold, 10, 166.
 Water Street, 19n.
 Watson Street Cemetery, 19n.
 Waxman, M., 186.
 Waxman, Mrs. M., 186.
 Waxman, Nathan, 57n.
 Weinberg, Anita, 49.
 Weinberg, Bennie, 116.
 Weinberg, G., 166.
 Weinberg, Hyman, 115.
 Weinberg, Joseph. *See* Weinburgh, Joseph.
 Weinberg, Mrs. Joseph, 14n.
 Weinberg, Mrs. Julia, 19.
 Weinberg [Weinbergh], Louis. *See* Weinburgh, Lewis.
 Weinburg, Harry, 49, 117.
 Weinburg, Jacob, 57n.
 Weinburg, J. A., 181.
 Weinburg, M., 171.
 Weinburg, P. L., 181.
 Weinburgh, Joseph, 19n., 25, 27, 135, 166, 181.
 Weinburgh, Lewis, 9, 19n., 166, 181-182, 186.
 Weiner, Harry, 49, 117, 135, 172.
 Weiner, Mrs. Harry, 49.
 Weinstein, Charles, 187.
 Weinstein, Ida, 190.
 Weinstein, Julius, 57n.
 Weinstein, Sam, 178.
 Weinstein, Yale, 174.
 Weintraub, Louis, 176.
 Weisberg, Mrs. David, vii.
 Weiss, Edward, 187.
 Weiss, Mrs. Edward, 187.
 Weiss, Morris, 178.
 Weiss, Robert, 73.
 Weitzman, Ben, 65, 184, 185.
 Weitzman, Mrs. Benjamin, 86n., 188.
 Weitzman, Charles W., 189.
 Weitzman, David, 65.
 Weitzman, Fannie, 65.
 Weizmann, Chaim, 131, 132.
 Welbon, P., 28.
 Werner [family name]. *See under* Warner.
 Werkman, George, 159, 166.
 Werkman, Gertrude, 166.
 Wethje, Jacob, 91.
 Wetzel, Samuel, 28.
 White, D. Charles, 70, 102n.
 White, Fred, 102n.
 Whiteman, Maxwell, 36n.
 Whitesboro, 20, 102.
 Whitesboro Street, 20, 38n.
 Whitfield, J. W., 28.
 Wicks, Russell, H., 34.
 Wilkins, Charles, 51.
 Williams, Abe, 171.
 Williams, Ethel, 49.
 Williams, Paul, 64.
 Williams, Richard, 28.
 Winberg [Wineburg], Joseph. *See* Weinburgh, Joseph.
 Wineburg [Wineburg], Louis. *See* Weinburgh, Lewis.
 Wineburg, Louis, 182.
 Winner, J., 172.
 Winneur, Isaac, 167.
 Winnick, Jacob, 33, 134.
 Winnig, Jacob, 33n., 168.
 Winslow, George, 70.
 Wischnitzer, Mark, 22, 44, 57n., 125n.
 Wise, Isaac, M., 21.
 Wise, Stephen S., 129.
 Wishtivitz, 16.
 Woldenberg, Samuel, 57, 84, 86n., 169, 186.
 Wolf, Charles, 140.
 Wolf, Mrs. George, 190.
 Wolf, Max, 33, 40, 168, 170, 172.
 Wolf, Samuel, 76n., 135.
 Wolf, Samuel L., 33.
 Wolf, Samuel, M., 168.
 Wolf, Simon, 140n.
 Wolf, William, 22.
 Wolfe, Mrs. James, 11.
 Wolfe, Mrs. Raymond, 188.

- Wolfe, William, 19n.
 Woloshin, Betty, 190.
 Women's League of the United Synagogue, 61.
 Workman, George, 166.
 Workman, Isaac, 14-15, 157, 166.
 Workman, Isaac b. Dob (Waxman) 18, 157.
 Workmen's Circle, 40, 44-45, 54, 56, 86.
 World War I, 4-5, 35, 55, 140.
 World War II, 4, 45, 74, 96, 104, 108, 141.
 World Zionist Congress, 96.
 Wyshten, 11.

 Yafee, S., 115.
 Yeinz, Isaac, 168.
Yeshibah (pl. *Yesibot*), 18, 31n., 122, 175.
 Yetra, Mrs. Joseph, 190.
 Yetra, Shirley, 190.
 Yiddish, 25, 44-46, 66, 67n., 68, 85, 129.
 Yiddish Literature, 44-45.
 Yiddish Theatre, 44.
 Yom Kippur, 30, 35.
 Young Judaea, 49, 56, 75, 142n., 143.
 Youth Council, 147.
 Young Men's and Young Women's Hebrew Association, 41-42, 46-47, 49-52, 54, 56, 73, 97, 123.
 Young Peoples' League, 63.
 Yorra, Ruth, 190.
 Yorra, Mrs. Walter, 190.
 Yust, Donald, 73.
 Yust, Michael, 180, 184.

 Zacharias, Elizabeth, 11, 159.
 Zacharias [Zacheriah], Harris, 11, 159, 167.
 Zacharias, Schmul Leib. *See* Simons, Samuel L.
 Zacheriah, Mrs. Harris, 167.
 Zacheriah, Levi, 167.
 Zacharias, Morris, 167.
 Zackeriah, Leon, 167.
 Zackerias, Leon, 167.
 Zacks, Hyman, 119.
 Zacks [Zachs], Isaac, 84, 86n., 93, 95n., 126n., 170, 176, 181.
 Zahn, Jacob, 167.
 Zahn, Jerome, 177, 187.
 Zalinsky, Philip, 167.
 Zavatsky, Jacob, 50 (*See* Savett).
 Zavatsky, Sam, 57.
 Zeitlin, Joseph, 64.
 Zeitling, Jacob, 44n.
 Zemansky, A. Philip, 10.
 Zemansky, Mrs. Philip (Bessie C.), 10n.
 Zemansky, Bernard, 167.
 Zemansky [Zemunska], Nathan, 10-11, 159.
 Zemansky, Samuel, 167.
 Zemansky, Simon,¹ 167.
 Zemansky, Simon,² 167.
 Zemansky, Solomon, 167.
 Zemunska, Naten. *See* Zemansky, Nathan.
 Zilverstone, Jacob, 167.
 Zimmerman, Sam, 178.
 Zion, 56, 144.
 Zionism, 5, 36, 96.
 Zionist Movement, 5.
 Zionist Organization of America, 58, 100.
 Zionist Region, 58.
 Zovinsky, Jonas, 167.
 Zutman, Franz, 167.

